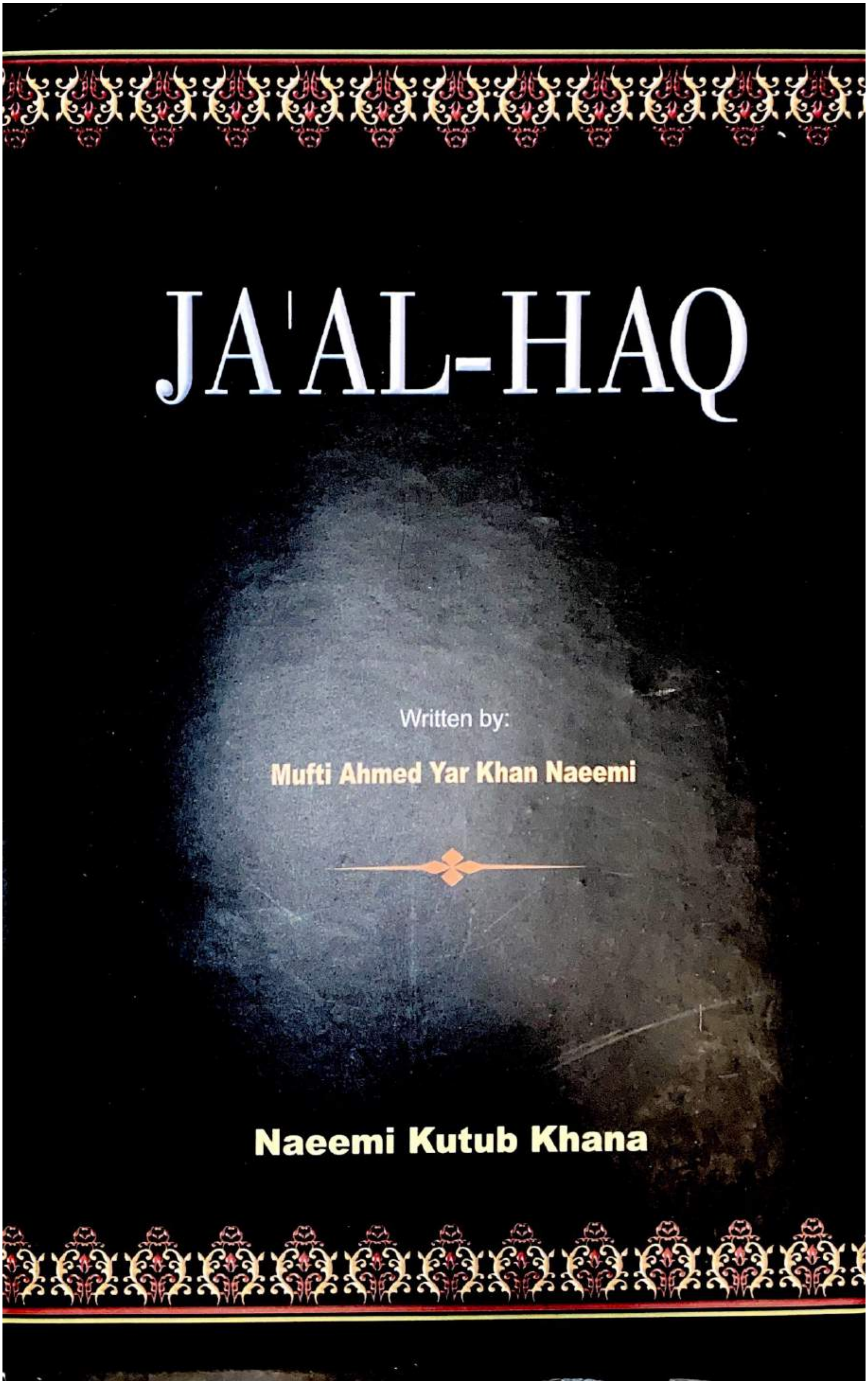

JA'AL-HAQ

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وَرَفَعَنَالَكَ ذِکُرَكَ کا ہے سایہ تجھ پر
بول بالا ہے تیرا ذکر ہے اونچا تیرا

JA'AL - HAQ

جَآءالحق

Part – II

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Name of Book : Ja'al-Haq-wa-Zahaq-Albatil

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English Translation : Prof. Mazhar Ali Adeeb, Lahore

Second Opinion and Foot Notes : Mohammad Abdul Qadir Khan Naeemi

Publisher : Naeemi Kutub Khana
5 Al-Hamd Market, Gazni Street
40-Urdu Bazar, Lahore
Ph: 042-37248927

Composer : Khalid Masood

Number : 1100

Year : 2010 (AD), (September)
1431 (H) (Shawaal)

Ja'al Haq - Part II

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْاَنْبِيَآءِ
مُحَمَّدِ نِالْمُصْطَفٰى وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اُولِى الصِّدْقِ وَالصَّفَا

It should be known that, the present age is the age of mischief and corruption. The storms of atheism and infidelity are blowing violently. Irreligiousness has assumed new forms and shapes. It has become exceedingly difficult for a Muslim to keep to his Faith. Only that person can save his Faith intact who keeps association with some godly personage. One of these mischiefs is the dangerous mischief of 'Ghair Muqallidiat غیر مقلدیت' (following none of the Imams) which has appeared in the garb of 'اتباع سنت' (obedience to Sunnah). These people call them selves 'Ahl-e-Hadith اهل حدیث' they consider every one 'Mushrik', save themselves. They call 'Taqleed-e-Shakhsee تقلید شخصی' 'Shirk'.

Regrettably, the person who does not know the difference between 'Hadith' and 'Sunnah' or rather who is unable to read the Arabic script, by mugging up four Hadiths about 'Aameen bil Jahr آمین بالجهر' and 'Rafa Yadain رفع یدین', consider himself greater than Imam Abu Haneefah. This humble writer, in his book 'Ja'al Haq Vol. I, has elaborately discussed the issue of 'Taqleed', and in 'appendix Ja'al Haq', the question of 'Twenty Rakaat Taraveeh' and 'Three Divorces' has been thrashed out. In 'Ja'al Haq', it was promised that we would also write its second volume. For a long time, it could not be done. Then some friends insisted that in the second part, the 'Ghair Muqallid Wahabees' should be severely castigated and their false claims repudiated, besides setting forth the arguments of the Ahnâf احناف (followers of Imam Abu Haneefah) and giving crushing replies to the 'Wahabees' objections. However, time passed by and the friends' desire could not be fulfilled. Moreover, I had already discussed these issues at length in my books 'Fatawa Naeemia فتاویٰ نعیمیه' and 'Hashia Bukhari Naeem-ul-Bari' (Arabic) حاشیه البخاری نعیم الباری ; hence, I did not feel the need for a separate book. But the pious elders insisted that a regular book should be written on these issues in Urdu; I, trusting in God, set about this noble task in real earnest. This part will be on the pattern of the Ja'al Haq Part-I i.e. every issue shall be discussed in a separate chapter and every chapter shall be divided into two sections. The first section will carry the arguments of the Hanafees and the second section will be devoted to the questions of the Ghair-Muqallids and our replies to them. It is customary with the 'Non-Muqallids' to brand every Hadith, not conforming to their views, as 'Daeef ضعیف' (weak), under the cover of both reasonable and unreasonable references. Though to the Hadith experts, 'Jirah Mubham جرح مبهم' (vague critique) is not reliable. Moreover, if, for any Hadith, the critics hold two opinions, i.e. some critics did 'Jirah' and some others did 'Taadeel تعدیل' (that is regarded it correct) the 'Ta'adeel' shall be considered more acceptable. The 'Duaf' (weakness) of 'Isnâd' does not necessarily mean that the 'text' is also 'Daeef' (weak). Moreover, the latter's Duaf (weakness) of isnâd is not hurtful to the former, that is if, in the 'Isnâd' of Hadith, there appears a 'Daeef' narrator (Ravi) among the last narrators due to which the Hadith became 'Daeef', the narration made by the hadith expert before this 'weak' narrator had been included in 'Isnâd' his narration shall not be 'Daeef' because that 'Daeef' narrators was not included in this narration. All these issues shall be discussed in Introduction, but, perhaps, these people are the least concerned about it; they have only mugged up the lesson of 'Daeef'. This harping about 'Daeef', 'Daeef' on their part, has created the deniers of Hadith, who say: no Hadith is reliable; all are 'Daeef'; obey only the Quran.

Apart from this, strangely, the 'Non-Muqallids' consider it 'Shirk' to follow Imam Abu Haneefah etc. but, at the same time, they blindly follow Ibn-e-Jauzee ابن جوزی etc. critics of Hadith as to whichover Hadith he calls daeef they accept it without judging the argument. As this evil is rising its ugly head, I have decided to write about it, knowing and realizing my insufficient knowledge and other inabilities. However, I rely upon the blessings of my Lord and the especial favours of His beloved Prophet (ﷺ). May Almighty Allah accept this tract, making it a means of expiation of my sins and a permanent source of people's good. I name it "***Ja'al Haq Part-II***". All those benefiting from it, are requested to pray for the good end of this humble servant of Almighty Allah. May all such people receive Allah's choicest blessings.

وَمَا تَوْفِيْقِیْ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ

Ahmed Yar Khan Naeemi Ashrafi Badayuni
Khateeb Jamia Masjid Ghausia
Chowk Pakistan, Gujrat
1st Ramadan-ul-Mubârak 1376 (H)
2nd April 1957 (AD) Monday

Before reading this book, the following rules should be kept in view; these rules are vitally important and highly useful.

Rule No. 1: According to 'Isnad' (authority), there are many kinds of Hadiths, but here we mention only three kinds of Hadith: 'Hadith Saheeh', 'Hadith Hasan' and 'Hadith Daeef'.

Saheeh: The 'Saheeh Hadith' carries four characteristics (1) Its Isnad (Chain of narrators) should be 'Muttasil متصل ' (unbroken); from the Holy Prophet to the compiler of the book, no narrator (Ravi) should be missing. (2) Its narrators should be high-degree virtuous people; none of them should be 'Fasiq' (wicked, sinner) or Mastoor-ul-Hâl i.e. whose circumstances are not known which could suggest his piety or impiety. (3) All the narrators should possess a strong memory; their memory should not be weak because of old age or some illness. (4) That Hadith should not be 'Shaz شاذ ' i.e. opposed to the (famous Hadiths احادیث مشهوره).

Hasan is that Hadith the narrators of which are of a slightly lower intellectual caliber (i.e. in piety or memory).

Daeef is that Hadith whose any narrator of the chain of narrations does not possess a strong memory or is not (pious, virtuous) i.e. one of the characteristics (which were reliable in 'Saheeh Hadith') may be missing.

Rule No. 2: The first two categories, i.e. 'Saheeh' and 'Hasan', are reliable both in injunctions, commands and 'Fadail فضائل ' (virtuosity, merits), but 'Daeef Hadith' is trustworthy in 'Fadail' only, not in commands, i.e. it is incapable of proving a thing Halal or Harâm. However, greatness and excellence of deed or some personage can be verified.

Result: 'Daeef Hadith' is not a false, wrong concocted Hadith an idea the Non-Muqallids have hammered into public minds and which has assumed the form of a serious anathema. The Hadith experts have assigned a bit less grade to this Hadith only out of care.

Rule No. 3: If, for some reason, a 'Daeef Hadith' turns into a 'Hasan Hadith',

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1) The chain of the Hadith narrators is called 'Isnâd of Hadith' and the words of Hadith, where 'Isnâd' ends, is called 'Matan-e-Hadith' (text of Hadith).

2) If, in 'Isnâd', one or a few narrators are missing, such 'Hadith is called' Hadith Munqatea 'حدیث منقطع'.

it is also absolutely reliable; it can testify to 'injunctions' as well as 'Fadâil'.

Rule No. 4: A 'Daeef Hadith' becomes 'Hasan' for the following reasons: if it is narrated with the help of two or more authorities (Isnâd), though all these authorities may be 'Daeef', i.e. if a Hadith is narrated on the basis of a few different 'Daeef narrations' it no more remains 'Daeef'; it becomes 'Hasan'.

(Mirqat, Mauduaat-e-Kabeer مضوعات كبير, Shâmi شامى , Muqaddamah Mishkat مقدمه مشكوٰة by Maulana Abdul Haq, Risalah Usool-e-Hadith by jarjani رسالة اصول حديث للجر جانى Awwal Tirmizi اول ترمذى etc.)

(2) The practice (Amal) of the consummate scholars turns a 'Daeef Hadith' into a 'Hasan Hadith', that is, if the religious scholars start practising a 'Daeef Hadith', it would no more remain 'Daeef'; it would become 'Hasan'. This is why Imam Tirmizi has said:

Although this Hadith is 'Daeef' or 'Ghareeb', the learned people act upon it.	هٰذَاالْحَدِيْثُ غَرِيْبٌ ضَعِيْفٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ اَهْلِ الْعِلْمِ

Tirmizi does not mean to say that although this is 'Daeef' and impracticable, the scholars foolishly acted upon it and all of them went astray. What he means to say is that the Hadith was narratively 'weak', but the scholars' acting upon it makes it 'strong'.

(3) A 'Daeef Hadith' becomes a (strong) Hadith because of the scholars' experience and the 'Kashf كشف ' (divine inspiration, intuition) of Aulia. A Hadith was heard by Sheikh Mohiyyuddin ibn-e-Arabi that the person who recites the 'Kalimah Tayyibah' for seventy thousand times, is forgiven by God. Once a young man said: I see my deceased mother in hell; the Sheikh had already recited the Kalimah for 70,000 times; he bestowed it, within his mind, to his mother. He saw that the young man began to smile and said, "I see my mother in paradise". The Sheikh says that he discovered the correctness of this Hadith by the 'Kashf كشف' of that 'Walee' (Saheeh-ul-Behari). In Tahzeer-un-Nas authored by Molvi Mohammad Qasim, this very event has been reproduced as quoted from Junaid Baghdadi (Allah may bless his soul).

Rule No. 5: The 'Duaf' (weakness) of authorities (Isnâd) does not necessarily weaken the text of the 'Hadith'; maybe a Hadith is 'Daeef' by one 'authority', but in the second authority (Isnâd), it is 'Hasan' and 'Saheeh' in the third. Imam Tirmizi, therefore, says about a Hadith:

This Hadith is Hasan, Saheeh and also Ghareeb.	هٰذَاالْحَدِيْثُ حسن صحيحٌ غريب

This word of Trimizi only (means that this Hadith has been narrated by few 'authorities'; according to one 'Isnâd', it is Hasan, according to second and third 'Isnâd', it is 'Saheeh' and 'Ghareeb' respectively.

Rule No. 6: The 'weakness' found later is not harmful to the early Muhaddis (Hadith experts) or 'Mujtahid' (Islamic jurists). Hence, if Imam Bukhari or Tirmizi has found a Hadith as 'Daeef'; it is quite possible that Imam Abu Haneefah has found this Hadith on the basis of 'Saheeh Sanad' (correct authority). Up to his times, that Daeef narrator was not included in its Isnâd). Therefore, it is not easy for any Wahabee to prove that Imam Abu Haneefah found this Hadith as 'Daeef'.

Interesting Event: Once we had a talk with a Ghair-Muqallid Wahabee about the reading Quran behind the Imam in Salât; we reproduced this Hadith:

The Qir'at (recitation) of the Imam is the Qir'at of the follower.	قِرَأةُ الْاِمَامِ لَهٗ قِرْاءَةٌ

The Wahabee instantly remarked: This Hadith is 'Daeef'; its 'Isnad' includes Jabir Jehni who is 'Daeef'. When I asked as to when Jabir Jehni was born responsible for making this Hadith 'Daeef' — he replied ragingly 'in 335(H)'. I said: When Imam Abu Haneefah (RA) used it as an argument, Jabir had no trace of his birth even in his father's lions, because Imam Azam was born in 80(H) and he died in 150(H) hence, at that time this Hadith was quite 'Saheeh'; the latter hadith experts found it as 'Daeef'. The Wahabee Sahib was completely dumbfounded by it. He died without giving any reply to it. It is, therefore, imperatively necessary for the Hanafi scholars to prevent the Wahabees from uttering the words 'Daeef', 'Daeef'. Ask them why the Hadith concerned is 'Daeef'. Then it should be investigated whether the weekness of Hadith belonged to the period falling before the birth of Imam Azam or after his death. Mr. Wahabee would most disgracefully give in and certainly forget the lesson of 'Daeef'. 'Daeef', because the period of Imam Azam is quite close to that of the Holy Prophet. At that time, the Hadiths were rarely 'Daeef'; the Imam is a 'Tabaee تابعی ' (Next to Sahabi).

Rule No. 7: The 'Jirah Mubham جرح مبهم ' is not acceptable, that is, the mere saying of a Hadith critic that so-and-so Hadith or Ravi is Daeef especially by Ibn-e-Jauzi etc. is unreliable, until he tells us why it is 'Daeef' and what 'weakness' lies in its narrator, because there is difference of opinion among the Imams about 'weakness'; if some of them consider a thing 'flawed' imperfect, some others do not do so, for example, 'Tadlees تدلیس ' (concealment of the narrator's name), 'Irsal' ارسال , horse races, showing humour, being young and wantonly taking part in Fiqha (Islamic Law), are termed as 'defect' in the narrator of a Hadith, but to the Hanafees these are no 'defects'. (Noor-ul-Anwâr نورالانوار , discussion: Ta'an Alal-Hadees طعن علی الحدیث).

Rule No. 8: If'Jirah جرح ' critique and 'Ta'adeel تعدیل ' (praising the narrator's qualities) contradict each other, 'Ta'adeel' is acceptable (and not 'Jirah') i.e. one Muhaddis called a certain narrator 'Daeef' and the other reckoned him as 'storng'. Some history books prove his 'Fisq فسق ' (wickedness) while some other prove his righteousness — he will be regarded as pious and his narration shall not be considered 'Daeef', because 'Taqwa تقویٰ ' (piety) is the basic fact in a Momin.

Rule No. 9: If a Hadith is not proved 'Saheeh', it does not mean that it is 'Daeef'; hence, if a Muhaddis says: this Hadith is not 'Saheeh', it does not mean that it is 'Daeef', maybe, that Hadith is 'Hasan'; there are many degrees between 'Saheeh' and 'Daeef'.

Rule No. 10: 'Saheeh Hadith' does not necessarily depend on 'Muslim, Bukhari' or 'Sehah Sitta صحاح ستہ '; calling 'Sehah Sitta' 'Saheeh' does not mean that all their Hadiths are 'Saheeh' or that all the Hadiths of other books are 'Daeef'; it simply implies that the number of its 'Saheeh' Hadiths is comparatively large in those books. We have faith in the Holy Prophet (ﷺ), and not merely on Bukhari and Muslim etc. Our respect and faith the Holy Prophet's Hadith is spontaneous, no matter from where we find it. Strangely enough, on the one hand the non-Muqallids regard the 'Taqleed' of Imam Abu Haneefah as 'shirk' but on the other hand, they evince so much 'faith' in Muslim, Bukhari and follow it so blindly that one can hardly believe in it.

Rule No. 11: If a scholar, an Islamic Law expert or a Muhaddis accepts a Hadith without demur, it indicates that the Hadith is 'storng'. If some Faqeeh (Islamic Law expert), scholar, Mujtahid accept a 'Daeef' Hadith, the 'Daeef' Hadith shall become 'storng'. In 'Sermon Mishkat', Waliuddin Mohammad Ibn Abdullah Khateeb Tabrezi. (author of 'Mishkat') says:

When I attributed the Hadith to these Hadith experts, in fact I attributed it to the Holy Prophet (ﷺ).

اِنِّیْ اِذَا اَسْنَدْتُ الْحَدِیْثَ اِلَیْهِمْ کَاَنِّیْ اَسْنَدْتُ اِلَی
النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ

It is hoped that the above-mentioned rules will have certainly made the point clear that the Hadiths which Imam Azam Abu Haneefah has taken as authoritative, can never be 'Daeef', as the Muslim Ummah practises them and the scholars and Islamic Law experts have accepted them. Every Hadith of these is narrated by many authorities (Isnad). Inshallah I will produce so many Hadiths on every issue that one could hardly call them 'Daeef', because the abundance of authorities (Sanads) a 'Daeef Hadith' turns into a 'Hasan Hadith' — Ahmed Yar Khan.

Rule No. 12: If one finds apparently contradiction between Quran and Hadith, the Hadith should be interpreted in such a way that an analogy is obtained and the contradiction disappears. Similarly, if the Hadiths are found contradictory to each other, they should be interpreted in such a way that this contradiction disappears and all become worthy of practice, the example of this as Allah Almighty says:

Read ye, therefore as much of the Quran as may be easy for you (20: Muzzammil 73).

فَاقْرَؤُا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

But the Hadith says:

The 'Salât' without the recitation of Surah Fateha, is no 'Salât'.

لَاصَلوٰةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

This Hadith appears to be in conflict with this Ayah, hence the Hadith should be interpreted in these words: (Salât without Surah Fateha is not complete). The absolute 'Qirat' in 'Salât' is obligatory (Fard) and it is 'wajib' to recite Surah Fatehah now the apparent contradiction vanishes and both the Quran and the Hadith have been acted upon. Moreover, Allah says:

When the Quran is read, listen to it with attention and hold your peace (204 Aa'raf 7).

وَ اِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا

But in Hadith we find the following words:

One who does not recite Surah Fatehah is like the one who has not offered 'Salât'.

لَاصَلوٰةَ لِمَنْ لَّمْ يَقْرَاءْ بِفَاتِحَةِ الْكِتَابِ

Seemingly, this Hadith is contradictory to this Ayah, as the Quran enjoins complete silence whereas the Hadith orders the 'Muqtadi (follower)' to recite Surah Fateha. So, accept that the Quran's injunction is 'indefinite' and the orders of the Hadith are for a solitary Salâti or the Imam; the Imam's reciting (Surah Fateha) Suffices for the Muqtadi as it is his 'Hukmi Qirat' so while Imam is reciting Muqtadi should listen quitly. In sum, this rule is vitally important. If a Hadith is found so contradictory to some Quranic Ayah or a Hadith preceding it that it is impossible to strike an analogy between them, then the Quranic Ayah or the preceding Hadith shall be referred and this Hadith will not be considered worthy of practice; this Hadith shall be deemed annulled or particularly meant only for the Holy Prophet. There are many examples of it.

Rule No. 13: A Hadith's becoming 'Daeef' is nothing short of an ordeal for the Ghair-Muqallids, because their religion relies upon such narrations. If the narations are proved 'Daeef', their issue also vanishes, but it is not at all harmful to the Hanafees, for the Hanafees do not rely on these narrations for their arguments;

their argument is only the word of the Imam. These narrations endorse the Imam's word. Yes, the arguments of the Imam are the Quran and Hadith, but when the Imam found the Hadiths, these were 'Saheeh', those did not contain these authorities (produced by Muslim, Bukhari). If the police put a certain accused behind the bars, the argument of the police is the 'order of the judge', and not the 'section of the Criminal code'. Yes, the arguments of the judge are these sections. Remember well: 'Taqleed' is Allah's blessing and 'absence of Taqleed' is Allah's scourge.

* * *

Chapter-I

Rafa Yadain رفع يدين *Lifting Hands up to Ears*

In 'Salât', at the time of 'Takbeer Tehreemah تکبیر تحریمہ ', for men lifting hands up to ears is 'Sunnah', but the Wahabees (non-Muqallid), like women, touch their shoulders with thumbs and fold their hands. We, therefore, make two sections of this chapter; the first section will carry the arguments of our Hanafees, while the second section will be devoted to the non-Muqallid's objections and our replies thereto. Almighty Allah may accept our humble efforts.

Section No. 1

There are many Hadiths concerning the lifting of the hands up to ears (رفع يدين), we reproduce below a few of these:

Hadith No. 1 to 3: Bukhari – Muslim – Tahavi narrated from Mâlik Ibn Huwairis:

When the Holy Prophet (ﷺ) said 'Takbeer', he lifted his sacred hands up to ears (in another scripture 'he lifted hands up to the lobe).

كَانَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمْ اِذَا كَبَّرَ رَفَعَ يَدَيْهِ
حَتّٰی یُحَاذِی بِهِمَا اُذُنَیْهِ وَفِیْ رِوَایَةٍ حَتّٰی یُحَاذِیْ
بِهِمَا فُرُوْعَ اُذُنَیْهِ

Hadith No. 4: Hadrat Baraa' Ibn Aazib براء ابن عازب narrates in Abu Daud Shareef:

I saw the Holy Prophet that when he started offering the prayer (Salât), he lifted his hands close to the ears; then he did not perform 'Rafa Yadain'.

اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ كَانَ اِذَا فَتَحَ
الصَّلٰوةُ رَفَعَ يَدَيْهِ اِلٰى قَرِيْبٍ مِنْ اُذُنَيْهِ ثُمَّ لَايَعُوْدُ

Hadith No. 5: Muslim Shareef narrates from Hadrat Wile Ibn Hujr:

He saw the Holy prophet lifting his hands when he 'entered salât' (i.e. began to offer prayer). One narrator said: up to ears, and then he hid his hands inside the cloth.

اَنَّهٗ رَاٰى النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ رَفَعَ يَدَيْهِ
حِيْنَ دَخَلَ فِى الصَّلٰوةِ كَبَّرَ قَالَ اَحَدُ الرُّوَاةِ حِيَالَ
اُذُنَيْهِ ثُمَّ اِلْتَحَفَ بِثَوْبِهٖ

Hadith No. 6 to 8: Bukhari, Abu Daud and Nisai narrated from Hadrat Abu Qalabah:

Mâlik Ibn Huwaris saw that the Holy Prophet lifted his hands (when he said Takbeer Tahreemah) and when he lifted his sacred head from the state of genuflexion, he lifted his hand up to the lobe.

عَنْ مَالِكِ ابْنَ حُوَيْرِثٍ قَالَ رَاَيْتُ النَّبِىَّ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمْ يَرْفَعُ يَدَيْهِ اِذَا كَبَّرَ وَاِذَا رَفَعَ
رَاْسَهٗ مِنَ الرُّكُوْعِ حَتّٰى يَبْلُغَ بِهِمَا فُرُوْعُ اُذُنَيْهِ

Hadith No. 9 to 12: Imam Ahmed, Ismaat ibn Rahwia, Dar Qutni, Tahtavi narrated from Baraa' ibn Aazib:

When the Holy Prophet offered Salât, he lifted his sacred hands so high that his thumbs came close to the ears.

كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا كَبَّرَ يَرْفَعُ
يَدَيْهِ حَتّٰى نَرٰى اِبْهَامَيْهِ قَرِيْبًا مِنْ اُذُنَيْهِ

Hadith No. 13 to 15: Hâkim, in Mustadrak, Dar Qutni, and Behiqi with 'Saheeh' authorities, from Hadrat Anas, have narrated:

I observed the Holy Prophet saying 'Takbeer' and lifting his thumbs to the level of ears.

رَاَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فَحَاذٰى
بِاِبْهَامَيْهِ اُذُنَيْهِ

Hadith No. 16 to 17: Abdur Razzaq and Tahavi narrated from Hadrat Baraa ibn Aazib:

When the Holy Prophet said 'Takbeer' in order to offer prayer (Salât), he raised his hands to the level of the lobe.

كَانَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا كَبَّرَ لِاِفْتِتَاحِ
الصَّلٰوةِ رَفَعَ يَدَيْهِ حَتّٰى يَكُوْنَ اِبْهَامَاهُ قَرِيْبًا مِنْ
شَحْمَةِ اُذُنَيْهِ

Hadith No. 18: Abdu Daud narrated from Wile Ibn Hujr:

اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ رَفَعَ یَدَیْہِ حَتّٰی
کَانَتْ بِحِیَالِ مَنْکِبَیْہِ وَحَاذٰی بِاِبْہَامَیْہِ اُذُنَیْہِ

The Holy Prophet raised his hands and thumbs to the level of shoulders and ears respectively.

Hadith No. 19: Dar Qutni narrates from Hadrat Baraa' Ibn Aazib:

اَنَّہٗ رَاٰیَ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ حِیْنَ اِفْتَتَحَ رَفَعَ
یَدَیْہِ حَتّٰی حَاذَا بِھِمَا اُذُنَیْہِ ثُمَّ لَمْ یَعُدْ اِلٰی شَیْءٍ مِنْ
ذٰلِکَ حَتّٰی فَرَغَ مِنْ صَلٰوتِہٖ

He saw that when the Holy Prophet began to offer Prayer (Salât), he raised his hands to the level of the ears, without lifting them afterwards until he had finished with the Salât.

Hadith No. 20: Tahavi Shareef narrates from Abu Humaid Sâidi ابوحمید ساعدی:

اَنَّہٗ کَانَ یَقُوْلُ لِاَصْحَابِ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ
عَلَیْہِ وَسَلَّمَ اَنَا اَعْلَمُکُمْ بِصَلٰوۃِ رَسُوْلِ اللّٰہِ صَلَّی
اللّٰہُ عَلَیْہِ وَسَلَّمَ کَانَ اِذَاقَامَ اِلَی الصَّلٰوۃِ کَبَّرَوَ رَفَعَ
یَدَیْہِ حَذَاءَ وَجْھِہٖ

He used to say to the Holy Companions (Sahabah) of the Holy Prophet, "I know the 'Salât' of the Holy Prophet for more than you all; when he stood in Salât, he said 'Takbeer' and raised his hands to the level of his face":

In addition to these Hadiths, many other Hadiths can also be presented, but I consider 20 Hadiths enough for the purpose. If you need still more Hadiths on this topic, you should go through the Hadith books, especially Saheeh-ul-Behari Shareef indeed a unique comprehensive book of Hadiths in support of the Hanafee doctrines.

Logical Arguments: Logic also demands that hands should be raised up to ears when one starts the prayer (Salât), because the prayerer at the time of starting the prayer, is busy with worship and disgusted and unconcerned with the worldly pursuits. He stops eating, drinking, talking and looking to and fro. In other words, he wanders in the heaven and forsakes this material world. Customarily, when one is asked to shun or show one's disgust at something, one is forced to put hands on the ears not to catch the shoulders. In a word, the prayerer (Salâti) starts his prayer with 'Qaul' (word) and by putting his hands on the ears, showing his forsaking or separating himself from the world by action; on such occasions, it is quite contrary to reason to catch the shoulders. In prostration (Sajdah), a Muslim acknowledges Allah Almighty's greatness and grandeur by word, and by putting his head on the earth, he displays his humility and lowliness. Likewise, at the time of the beginning of the prayer (Salât), one part is acknowledged by tongue and the other part is displayed by action ('Amal', deed).

Section No. 2

Objections and Our Replies Thereto

* * *

Regarding this issue, the Ghair-Muqallids have only two objections which they usually raise everywhere:

Objection No. 1: (1) Muslim and Bukhari have narrated a long Hadith from Hadrat Abu Humaid Sâidi in the following words:

When the Holy Prophet said 'Takbeer', he raised his hands to the level of his shoulders.

اِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذَاءَ مَنْكِبَيْهِ

These very Muslim and Bukhari have reported the undermentioned words of Hadrat Ibn Umar:

The Holy Prophet indeed lifted his hands up to the shoulders.

اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ

This Hadith is based on many authorities; it reveals that it is 'Sunnat' to raise hands up to shoulders, and to lift hands up to ears is contrary to 'Sunnat'.

Reply: This Hadith is not entirely against the Hanafees, because when the thumbs touch the ears, the hands naturally rise up to shoulders and both the Hadiths shall be acted upon. But if the thumbs are raised up to shoulders, these Hadiths, in which 'ears' are mentioned, cannot be acted upon. The Hanafee doctrine acts upon both kinds of Hadiths; as against this, the Wahabee doctrine leaves out one kind of Hadiths. The Hanafees, therefore, are 'Jamae جامع' (complete, thorough).

As explained in Hadith No. 18, the Holy Prophet raised his hands in such a way that his hands were as high as shoulders and his thumbs were as high as ears. Obviously, there is no contradiction in these two Hadiths and nor is it difficult to integrate these two Hadiths — it is all your own unreasonableness or mental aberration.

All the 'Ghair-Muqallids' are challenged to produce any such 'Marfoo' Hadith which may show that the Holy Prophet raised his thumbs up to shoulders. Where there is a mention of 'Shoulders', the word 'hand' has been used and where 'ears' are mentioned, the word 'thumb' has been used, which means that the hands were raised in such a way that the thumbs reached the ears.

Objection No. 2: All the Hadiths (about 'ears') you have produced so far, are 'Daeef' — and hence impracticable.

Reply: There can be several replies to this objection: (1) The Ghair-Muqallid Wahabees are wont to brand the Hadiths against their views as 'Daeef' for no cogent reason. (2) In this connection, we have also quoted the Hadiths of Muslim and Bukhari in which you firmly believe. (3) When a 'Daeef Hadith 'is narrated on the basis of several authorities اسناد, it becomes 'Hasan' and 'strong'; weak straws when joined together become a strong string; so, how will 'weak authorities' not make the context of the Hadith 'strong'? See the Introduction of this book. (4) The scholars of the Ummah, Aulia and the pious people have practised these Hadiths; the practice of the Ummah makes a Daeef Hadith 'strong'. (5) Even if these Hadiths were 'Daeef', Imam Abu Haneefa's accepting them, would make them 'strong', because a pious scholar's accepting a 'Daeef' Hadith makes it 'strong'. (6) Your calling these Hadiths 'Daeef' is 'Jirah Majhool جرح مجهول' which is in no way acceptable, because your 'Jihar' does not reveal why a Hadith is 'Daeef'. (7) If the latter Hadith experts received these Hadiths as 'Daeef', these could not affect Imam Abu Haneefah (RA) because, in his times, the 'weak' narrators were not included in 'Isnad', (authorities); the 'weakness' of the latter is not harmful to the 'former'. This objection — so proudly raised by the Wahabees stands completely dispelled — praise be to Allah, the Cherisher and the Sustainer of the worlds.

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Chapter-II

(During The Salât To Fold Hands Below the Navel is 'Sunnat')

The non-Muqallid Wahabees, during 'Salât', fold their hands on the chest i.e. above the navel, so we also divide this chapter in two sections the first section will carry our arguments whereas the second will be devoted to the Wahabees' objections and our replies thereto.

Section No. 1

It is 'Sunnat' for a man to fold hands below the navel; to fold hands on chest is contrary to 'Sunnat'. A large number of Hadiths testify to this fact; we quote only a few of them:

Hadith No. 1:

Hadrat Wile ibn Hujr narrates that he saw the Holy Prophet (ﷺ) putting his right hand on the left hand, below the navel. Ibn Abi Shaibah reproduced this Hadith with 'Saheeh authority' (Isnad); all the narrators of this Hadith are 'Siqah ثقه ' (reliable, trustworthy).

عَنْ وَائِلِ ابْنِ حُجْرٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَضَعَ يَمِيْنَهٗ عَلٰى شِمَالِهٖ تَحْتَ السُّرَّةِ رَوَاهُ اِبْنُ اَبِىْ شَيْبَةَ بِمُسْنَدٍ صَحِيْحٍ وَرِجَالُهٗ ثِقَاتٌ

Hadith No. 2: Ibn Shaheen narrated this Hadith from Hadrat Ali (RA):

Three things concern the habits of the Holy Prophet early 'Iftar' (breaking the fast immediately after sunset), 'late Sehri' and,in Salât, putting the right hand on the left hand below the navel.

قَالَ ثَلٰثٌ مِّنْ اَخْلَاقِ النُّبُوَّةِ تَعْجِيْلُ الْإِفطَارِ وَتَاخِيْرُ السُّحُوْرِ وَوَضْعُ الْكَفِّ عَلَى الْكَفِّ تَحْتَ السُّرَّةِ

Hadith No. 3: In edition ibn A'arabi, Abu Daud Shareef narrates from Hadrat Abu Wile (RA):

According to the narration transmitted by Hadrat Abu Wile (RA), during Salât, the right hand should be put on the left hand below the navel.

قَالَ اَبُوْ وَائِلٍ اَخْذُ الْكَفِّ عَلَى الْكَفِّ فِىْ الصَّلٰوةِ تَحْتَ السُّرَّةِ

Hadith No. 4 and 5: Dar Qutni and Abdullah ibn Ahmed narrates from Hadrat Ali (RA):

In 'Salât', putting (one) hand on the (second) hand (according to another narration, putting the right hand on the left hand) below the navel, is 'Sunnat'.

اِنَّ مِنَ السُّنَّةِ فِى الصَّلٰوةِ وَضْعُ الْكَفِّ وَفِى رِوَايَةٍ وَضْعُ الْيَمِيْنِ عَلَى الشِّمَالِ تَحْتَ السُّرَّةِ

Hadith No. 6 to 9: Abu Daud (edition Ibn A'arabi), Ahmed, Dar Qutni and Behiqi narrate from Hadrat Ali (RA):

Putting hand on hand below the navel is 'Sunnah'.

اِنَّ مِنَ السُّنَّةِ فِى الصَّلٰوةِ وَضْعُ الْكَفِّ عَلَى الْكَفِّ تَحْتَ السُّرَّةِ

Hadith No. 10: Razeen narrates from Hadrat Abu Hajifah (RA):

Folding one's hands in 'Salât' is Sunnat both the hands should be kept below the navel.

اِنَّ عَلِيًّا قَالَ اَلسُّنَّةُ وَضْعُ الْكَفِّ فِى الصَّلٰوةِ وَيَضَعُهُمَا تَحْتَ السُّرَّةِ

Hadith No. 11: Imam Muhammad narrates in the book entitled 'Al-Aasar Shareef كتاب آلاثار ' from Ibrahim Nakhaee:

اِنَّهٗ كَانَ يَضَعُ يَدَهٗ الْيُمْنٰى عَلٰى يَدِهِ الْيُسْرىٰ
تَحْتَ السُّرَّةِ

he kept his right hand on the left hand below the navel.

Hadith No. 12: Ibn Abi Shaibah narrates from Hadrat Ibrahim Nakhaee:

قَالَ يَضَعُ يَمِيْنَهٗ عَلٰى شِمَالِهٖ تَحْتَ السُّرَّةِ

He said: keep your right hand on your left hand, below the navel.

Hadith No. 13: Ibn Hazam narrates from Hadrat Anas (RA):

اَنَّهٗ قَالَ مِنْ اَخْلَاقِ النُّبُوَّةِ وَضْعُ الْيَمِيْنَ عَلٰى الشِّمَالِ
تَحْتَ السُّرَّةِ

He said that keeping the right hand on the left hand, below the navel, is of the morals of prophethood.

Hadith No. 14: Abu Bakar ibn Abi Shaibah narrates from Hujjaj Ibn Hassân:

قَالَ سَمِعْتُ اَبَا مُجْلَزٍ وَسَاَلْتُهٗ قَالَ قُلْتُ كَيْفَ
يَصْنَعُ قَالَ يَضَعُ باطِنَ كَفِّ يَمِيْنِهٖ عَلٰى ظَاهِرِ كَفِّ
شِمَالِهٖ وَ يَجْعَلُهَا اَسْفَلَ مِنَ السُّرَّةِ اِسْنَادُهٗ جَيِّدٌ
وَرَوَاتُهٗ كُلُّهُمْ ثِقَاتٌ

He said that he heard Abu Mujlaz saying (when asked as to how one should keep one's hands in 'Salât'): Keep the palm of your right hand on the back of the left hand, below the navel. Its proofs are very solid and all the narrators are trustworthy.

In this context, many other Hadiths can be quoted, but I believe that the above 14 Hadiths will suffice to serve the purpose. (For further study, see Saheeh-ul-behari صحيح البهارى and Fath-ul-qadeer فتح القدير).

Wisdom also dictates that the hands should be put below the navel during Salât, because the servants are obliged to stand so before their masters; it depicts profound respect. In 'Salât', a 'servant' presents himself before his 'Lord'; he ought to stand respectfully. When the Ghair-Muqallids stand for 'Salât', one is unable to determine whether they are standing in the masjid in respect or in an arena, for a challenged fight!

O, the servants of Allah! When you show respect in 'Rukoo' (genuflexion), in 'Sajdah' (prostration) and in 'Attahyat', then why do you stand challengingly in 'Qiyam' like wrestlers, displaying disrespect? You should stand here like a slave, with folded hands below the navel. I pray that Almighty Allah may grant wisdom to these people. The Non-Muqallids do not possess even a single Marfoo Saheeh Hadith of Muslim or Bukhari in which the men may have been ordered to keep their hands on the chest in 'Qiyam'.

Section No. 2

Objections and Our Replies Thereto

Objection No. 1: In Abu Daud Shareef, Ibn Jareer Zahbi narrates from his father:

قَالَ رَاَيْتُ عَلِيًّا يُمْسِكُ شِمَالَهٗ بِيَمِيْنِهٖ عَلَى الرُّسْغِ فَوْقَ السُّرَّةِ

I saw Hadrat Ali Murtada catching his left hand with his right hand on the wrist, above the navel.

Reply: One of the replies to this objection is that you have not quoted the full text of this Hadith. The complete Hadith is as follows (edition Ibn Aarabi):

قَالَ اَبُوْ دَاوُدَ رُوِیَ عَنْهُ سَعِیْدُ ابْنُ جُبَیْرٍ فَوْقَ السُّرَّةِ وَقَالَ اَبُوْ جَلَّادٍ تَحْتَ السُّرَّةِ وَرُوِیَ عَنْ اَبِیْ هُرَیْرَةَ وَلَیْسَ بِالْقَوِیِّ

Abu Daud said that the narration from Saeed Ibn Jubair was about 'above the navel', whereas Abu Jalad's narration was about 'below the navel'. There is also a narration from Abu Hurairah, but it is not so 'strong'.

Important Note: The Hadiths regarding folding hands above or below the navel are not found in the current editions of Abu Daud, except compiled by Ibn Aarabi, as is stated in the Marginal notes of Abu Daud (حاشیه ابو داؤد). Fath-ul-Qadeer and Saheeh-ul-Behari صحیح البحاری have narrated.

Anyhow you cannot deny that there is contradiction in the Abu Daud Hadith, quoted by you, and Abu Daud has himself termed all these contradictory Hadiths as 'Daeef'. Strangely, you base your argument on a 'Daeef' Hadith! Secondly, when there is contradiction in the Hadith, 'Qiyas' (analogical deduction) is preferred. 'Qiyas' demands that the 'below-navel' Hadiths should be practised, because prostration, genuflexion, and sitting position in 'Attahyat' demand utmost respect; respect ought to be shown also in 'Qiyam'. Folding hands below the navel is a sign of respect or reverence, and keeping the hands on the chest is a token of disrespect, as if to challenge somebody to a fight. Do not show your power to Lord; humble yourself.

Objection No. 2: The Hadiths put forward by you are 'Daeef' and such Hadiths are incapable of becoming the basis of an argument.

Reply: Harping on word 'Daeef' 'Daeef' is an old habit of your elders. We have already given seven replies to it in the first chapter, section-II, namely that the narration which is transmitted on a few authorities does not remain 'Daeef'. We have quoted ten authorities. Moreover, the practice (amal) of the Ummah makes a 'Daeef hadith' 'strong'. Besides this, Imam Azam Abu Haneefah the most illustrious Imam accepted these Hadiths and this fact puts an end to their 'Duaf (weakness)'. Apart from this, even if there is 'Duaf (weakness)' in these Hadiths, it took place after Imam Azam (RA); how, then, 'this Duaf (weakness)' could harm the Imam Azam etc.?

Interesting Event: On the 6th of Ramadan-ul-MuBaarak (Monday), we sent Hafiz Ilahi Bakhsh of Jamalpur Gujrat, with a letter, to great scholar of Ahl-e-Hadith' Molvi Inayatullah of Gujrat, requesting him to send us the Hadiths about folding hands on the chest, along with the relevant references. We hoped that Hafiz Molvi Inayatullah, being an illustrious scholar of the Ahl-e-Hadith, will certainly send us innumerable Hadiths from Muslim and Bukhari or Sehah Sittah صحاح سته Unseen so far by us — but the reply received was most astonishing: he wrote one line on one-inch piece of paper: Baloogh-ul-Maram بلوغ المرام page 12.

Wile Ibn Hujr narrates that he said: 'I offered Salât behind the Holy Prophet (ﷺ) who kept his right hand on his left hand on the chest.	عَنْ وَائِلِ اِبْنِ حُجْرٍ اَنَّهٗ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ الْيُمْنٰى عَلٰى يَدِهِ الْيُسْرٰى عَلٰى صَدْرِهٖ

The Molvi Sahib also sent the following yerbal message: "It is also written in 'Tafseer Qadri' (Urdu) that فَصَلِّ لِرَبِّكَ وَانْحَرْ (2: kausar 108) means that you should offer 'Salât' for your Lord and (Nahar implies it) keep hands on chest in Salât".

Our astonishment knew no bounds to see and hear this reply. To us, the·most lamentable fact is that these sages demand the Hadiths of Muslim and Bukhari from us on every possible issue, not allowing us to come out of Sehah Sittah, but when their turn comes, they produce groundless narrations from ordinary, unauthentic books. Hafiz Ilahi Bukhsh told us that 'Baloogh-ul-Maram' is a 30 to 40 page booklet (from which the Molvi Sahib sent us the Hadith). Had we quoted such a Hadith, heaven would have fallen, and these people would have persistently asked for some Hadith from Bukhari or Muslim. Firstly, it is not clear whether this Hadith is 'Maudoo', 'Daeef' or of what other category; secondly, even if it is admitted that this Hadith is 'Saheeh', there is no mention about the Holy Prophet's keeping hands on the chest in 'Salât'; rather 'Fey (ف) Aatifah عاطفه تعقيبيه ' (conjunction) of 'word' (فوضع) shows that the hands were kept on the chest, after 'Salât', for some emergent purpose. Almighty Allah says:

When you have taken your meal then disperse. (53: Ahzab 33)	وَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا

This does not mean that, during eating meal, disperse, holding the loaf of bread in your hands'; in this case, this Hadith shall not be contrary to the Hadiths quoted by us. Then, this Hadith does not specifically tell whether hands should be kept on the chest like women or wrestlers hence, the Hadith is 'Mujmal مجمل' (concise, brief) and not practicable. As regards the Quranic Ayah, suffice it to say, that this unique meaning of وَانْحَرْ (wanher) is neither found in any 'Marfoo Saheeh' Hadith and nor have the popular exegetes assigned this meaning to it; all of them interpret it as follows: 'So pray unto thy Lord and sacrifice'.

Moreover, the exegesis they have referred is not reliable in the least Tafseer Qadri (Urdu). Even if this interpretation is accepted, all the 'Ahl-e-Hadith' should keep hands on necks instead of chest in Salât because 'Nahar نحر ' means the last part of the neck, attached to the chest above. Sacrifice is called 'Nahar' because, at the time of slaughter, the neck of the animal is split and not its chest. Therefore, now these elders should 'go ahead' and catch the neck above the chest!

Anyhow, this reply of the Molvi Sahib saddened us beyond words, and we arrived at the inevitable conclusion that these people are absolutely without any Hadith from Muslim - Bukhari or Sehah Sitta about keeping hands on the chest. As a matter of fact, it was not possible for these helpless elders to find a 'Saheeh Hadith' in 'Sehah Sittah', as the great Imam Tirmizi (RA) has said:

Some of the scholars hold the opinion that the hands should be put above the navel, and some others opine that the hands be kept below the navel. To them, both the forms of putting hands are 'jaiz' (allowed, justified).	وَاَرٰى بَعْضُهُمْ اَنْ يَضَعَهُمَا فَوْقَ السُّرَّةِ ورَرٰى بَعْضُهُمْ اَنْ يَّضَعَهُمَا تَحْتَ السُّرَّةِ وَكُلُّ ذَالِكَ وَاسِعٌ عِنْدَهُمْ

If Imam Tirmizi (RA) had succeeded in finding a Hadith about putting hands on the chest, he would have certainly quoted here; he would not have made a reference only to the scholars opinion.

❋

Chapter-III

Reciting 'Bismillah' Inaudibly in 'Salât'

It is 'Sunnat' for the 'Salâti' to recite 'Bsimillah Shareef' inaudibly before "Surah Fatiha', starting Qirat (reciting aloud) with Alhamdo-Lillah' اَلْحَمْدُ لِلّٰهِ, but the Non-Muqallid Wahabees recite even 'Bismillah' in a loud voice — absolutely against 'Sunnat'. There are a large number of Hadiths about reciting 'Bismillah' in a subdued voice; here below we quote only a few of them; Allah Almighty may accept our humble efforts:

Hadith No. 1 to 3: Muslim, Bukhari and Imam Ahmad narrated from Hadrat Anas:

I offered prayers (Salât) behind the Holy Prophet (ﷺ), Abu Bakar Siddiq, Umar Farooq, Usman Ghani (RA) and I did not hear any one of them reciting 'Bismillah-ir-Rahman-ir-Rahim'.

قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
وَمَعَ اَبِىْ بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَلَمْ اَسْمَعْ اَحَداً مِنْهُمْ
يَقْرَأُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Hadith No. 4: Muslim Shareef reported from Hadrat Anas:

Verily, the Holy Prophet (ﷺ), Hadrat Abu Bakar and Umar (RA) started the Qirat (recitation) in Salât with 'Alhamd-o-lilah-e-Rabbil-Aalameen'

وَعَنْ اَنَسٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبَابَكْرٍ
وَعُمَرَ كَانُوْا يَفْتَتِحُوْنَ الصَّلٰوةَ بِالْحَمْدُ لِلّٰهِ رَبِّ
الْعٰلَمِيْنَ

Hadith No. 5 to 7: Nisai, Ibn Habban and Tahavi Shareef narrate from Hadrat Anas (RA):

I said my 'Salât' behind the Holy Prophet (ﷺ), Abu Bakar, Umar and Usman; I heard none of these holy men reciting Bismillah in a loud voice.

قَالَ صَلَّيْتُ خَلْفَ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
وَاَبِىْ بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَلَمْ اَسْمَعْ اَحَدًا مِنْهُمْ
يَجْهَرُ بِبِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Hadith No. 8 to 11: Tibrani, in Muajam Kabeer معجم كبير , Abu Naeem in Hilya حليه , from Ibn Khuzaimah and Tahavi narrates from Hadrat Anas:

No doubt, the Holy Prophet (ﷺ), Abu Bakar and Umar recited Bismillah Shareef in a low voice (inaudibly).

اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ اَبَابَكْرٍ وَّ عُمَرَ
كَانُوْا يُسِرُّوْنَ بِبِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Hadith No. 12 to 14: Abu Daud, Darmi and Tahavi narrate from Hadrat Anas:

Without doubt, the Holy Prophet (ﷺ), Abu Bakar, Umar and Usman (RA), began 'Qirat' with 'Al-Hamd-o-lillah-e-Rabbil-Aa'lameen' اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ اَبَابَكْرٍ وَّ عُمَرَ
كَانُوْا يَسْتَفْتِحُوْنَ الْقِرْاءَةَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Hadith No. 15: Muslim Shareef narrated from Hadrat Anas ibn Mâlik (RA):

Certainly, the Holy Prophet (ﷺ), Abu Bakar, Umar and Usman (RA) began the 'Qirat' with 'Al-Hamd-o-lillah-e-Rabbil-Aa'lameen' اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ . They never recited Bismillah aloud in the beginning of recitation or at the end of it.

قَالَ صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ اَبَابَكْرٍ وَّ عُمَرَ وَ عُثْمَانَ فَكَانُوْا يَسْتَفْتِحُوْنَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ لَايَذْكُرُوْنَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فِيْ اَوَّلِ الْقِرْاءَةِ وَلَا فِيْ اٰخِرِهَا

Hadith No. 16: Ibn Abi Shaibah narrated from Sayyidina Abdullah ibn Masuood (RA):

Abdullah ibn Masuood used to recite 'Bismillah بِسْمِ اللّٰهِ and 'Auzu-Billah اَعُوْذُ بِاللّٰهِ ' and 'Rabbana Lakal-Hamd رَبَّنَالَكَ الْحَمْدُ ' in a low voice.

عَنْ اِبْنِ مَسْعُوْدٍ اَنَّهٗ كَانَ يُخْفِيْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَالْاِسْتِعَاذَةَ وَرَبَّنَالَكَ الْحَمْدُ

Hadith No. 17: Imam Muhammad narrated from Hadrat Ibrahim Nakhaee, in Kitab-ul-Aasar :

He said, "The Imam should recite four things inaudibly: Bismillah بِسْمِ اللّٰهِ , Subhanak Allah humma سُبْحَانَكَ اللّٰهُمَّ , Auzubillah and Aameen آمين .

قَالَ اَرْبَعٌ يَخْفِيْهِنَّ الْاِمَامُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَسُبْحَانَكَ اللّٰهُمَّ وَتَعَوُّذُ وَاٰمِيْنَ

Hadith No. 18 to 19: Muslim, Abu Daud Shareef narrated from Hadrat Ayeshah Siddiqah (RA):

She says that the Holy Prophet (ﷺ) began his 'Salât' with Takbeer and 'Qirat' with 'Al-Hamdo-lillah اَلْحَمْدُ لِلّٰهِ'.

قَالَتْ كَانَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلٰوةَ بِالتَّكْبِيْرِ وَ الْقِرْاءَةِ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Hadith No. 20: Abdur Razzaq narrated from Abu Fakhtah ابو فاخته :

Hadrat Ali did not recite 'Bismillah' loudly; he recited Al-Hamdo-Lillah aloud.

اَنَّ عَلِيًّا كَانَ لَايَجْهَرُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَكَانَ يَجْهَرُ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Many other Hadiths can be quoted here regarding the issue under discussion, but we have cited only 20 Hadiths believing that these will pass muster. If need be, study Tahavi and Saheeh-ul-Behari.

Wisdom also demands that 'Bismillah' should not be recited aloud, because the Bismillah' written in the beginning of the Surahs is not the part of these Surahs; this has been written simply to section the Surahs. As a Hadith says, the good work which is not started with 'Bismillah', is defective, therefore, as the 'Salâtees' recite Auzubillah (اَعُوْذُ بِاللّٰهِ) before 'Qirat' for God's favour, inaudibly, — because 'Auz' is not the part of the Surah,— one should recite Bismillah for God's blessings, but in a low voice, since it is also not the part of every Surah. Yes, Bismillah بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ is a part of the Surah in Surah Naml; the Imam recites it aloud, because it is 'Ayah' here. In short, the Imam should recite the holy Quran aloud; the Bismillah which appears in the beginning of the Surahs — not a part of the Surahs — should be recited inaudibly.

Section No. 2

Objections and Our Replies Thereto

Objection No. 1: 'Bismillah-ir-Rahman-ir-Rahim بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ' is a part of every Surah; if it had not been the part of the Surahs, it would not have been written in the holy Quran; only the Quranic Ayahs have been written in the holy Quran; there is nothing (non-Quranic غیر قرآن) in the Quran. Consequently, as the other Ayah are recited aloud 'Bismillah' should also be recited aloud.

Reply: The following few replies can be given to this objection: ***First***, 'Bismillah' is not a part of every Surah, because it was not revealed with every Surah. In the opening chapter of Bukhari Shareef (chapter how was the beginning of revelation (کیف کان بدء الوحی) it has been reported about the first revelation that Jibrael said to the Holy Prophet, "Iqra" (Read). The Holy Prophet replied, ماانا بقاری(I am not to read). The angel repeated his request and the Holy Prophet gave the same reply. In the last, the angel himself said, اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ الخ recite with the name of your Lord Who Created (1: Alaq 96). Briefly speaking, this is the first revelation.in which there is no mention of Bismillah. It means that Bismillah Shareef was not revealed at the beginning of the Surahs. ***Second***, if Bismillah were the necessary part of every Surah, it would not be written separately, above the Surah, in long letters, it would be written, like other Ayahs, adjacent to all the Ayahs. See Surah Naml Shareef in which Bsimiallh is its part, it has not been written separately and distinctly above the Surah, but it was written alongwith all the Ayahs. It reveals that the writing of Bismillah at the beginning of the Surah, separately and distinctively, is for distance.

Objection No. 2: In Tahavi Shareef, it is narrated by Hadrat Umm-e-Salmah ام سلمه:

The Holy Prophet used to offer prayers (Salât) in my house; he recited Bismillah-ir-Rahman-nir-Rahim il-Hamdo-Lillah ... ibid.	اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ کَانَ یُصَلِّ فِی بَیْتِھَا فَیَقْرَاءُ بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ اَلْحَمْدُ لِلّٰہِ

It shows that the Holy Prophet recited Bismillah loudly in Salât, otherwise Umm-e-Salmah could not have heard it.

Reply: There is no mention of 'voice' in this Hadith; only the recitation of Bismillah is mentioned. We also say that Bismillah should be recited — but in low voice. In all probability, the Holy Prophet recited (Bismillah...) in a low voice. Furthermore, the Salât which the Holy Prophet offered at the residence of Umm-e-Salmah, was not obligatory (Fard) it was 'Nafal نفل ' (supererogatory prayer); he offered the 'Fard Salât' in the masjid congregationally. In 'Nafal', the Qirat of Quran is inaudible — so, here Bismillah was also inaudible as well as 'Al-Hamd-o-Lillah'. Umm-e-Salmah used to be close by the Holy Prophet on this occasion; therefore, she heard the low voice of the Holy Prophet. In 'low Qirat' also, the voice should be so loud as may be heard by the person next to the Salâti, otherwise it would not be 'Qirat' but 'Tafakkur تفکر ' (contemplation, meditation...) hence this Hadith does not prove your point.

Objection No. 3: In Tirmizi Shareef, Abdullah ibn Abbas (RA) narrates:

The Holy Prophet began his 'Salât' with 'Bismillah-ir-Rahman-nir-Rahim.	قَالَ کَانَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَفْتَتِحُ صَلٰوتَہٗ بِبِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

Reply: It has two replies ***first,*** regrettably you did not quote the full narration you omitted the words:

It is such a Hadith that there is noting in in its authority (Isnad).	ھٰذا حَدِیْثٌ لَیْسَ اِسْنَادُہٗ بِذَاکَ

It is a matter of deep sorrow that you reject the Hadiths put forth by us, dubbing them as 'Daeef' unthinkingly, while you yourself quote such a Hadith that is absolutely groundless. ***Second***, even if this Hadith is accepted as 'Saheeh', there is no mention of reciting Bismillah in a loud voice; it simply says that the Holy Prophet began his 'Salât' with Bismillah. We also say that Bismillah should be recited but inaudibly. ***Third***, may be the Holy Prophet recited Bismillah before Takbeer-e-Tahreemah, because the word صَلٰوتَہٗ (his prayer) has been used, not 'Qirat (his recitation)'.

Objection No. 4: Tahawi Shareef narrates from Hadrat Abdur Rahman Ibn Abza عبد الرحمٰن ابن ابزیٰ :

I offered prayer (Salât) behind Hadrat Umar (RA); he recited 'Bismillah-ir-Rahman-nir-Rahim' aloud. My father too recited aloud.

صَلَّيْتُ خَلْفَ عُمَرَ فَجَهَرَ بِبِسْمِ اللهِ الرَّحْمٰنِ
الرَّحِيْمِ وَكَانَ يَجْهَرُ أَبِيْ بِبِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

It shows that Hadrat Umar (RA) recited Bismillah in a loud voice.

Reply: The following replies can be given to this objection: ***First***, this Hadith is contrary to all those famous Hadiths which we have quoted in the first section (including Bukhari, Muslim etc.) clearly establishing the fact that the Holy Prophet (ﷺ) and Khulafa-e-Rashedeen began the 'Qirat' with 'Alhmdollillah' اَلْحَمْدُ لِلّٰهِ and recited Bismillah inaudibly. Hence, this Hadith is 'Shaz شاذ ' — and 'Shaz' Hadith is not practicable in contrast to the mashhoorah مشهوره (famous) Hadiths. ***Second***, this Hadith is not clear about Hadrat Umar's reciting Bismiallah aloud, after saying Subhana (سبحان), before 'Alhamd الحمد' during Salât. It can also mean that Hadrat Umar (RA) recited Bismillah, after offering prayer, before 'Dua', so as seek God's blessing; after this, he said 'Dua'. In such a case, this Hadith does not clash with our Hadiths. As far as possible, efforts should be made to achieve harmony among the Haiths. ***Third***, reciting Bismillah aloud before the Surah is allowed only in that case if the Bismillah is a part of every Surah — and only specific and 'absolute' (Qataee) Hadith can establish the fact of Bismillah being a part of the Surah, and not 'Hadith-e-Wahid حديث واحد (single narration)'. Your Hadith is 'Khabr-e-Wahid' خبر واحد (single narration) and cannot suffice to prove it. We deplore that we quote narrations from Bukhari and Muslim in support of 'inaudible recitation of Bismillah' whereas you take shelter behind Tahavi Shareef — although you do not rely upon it!

❋

Chapter-IV

About 'Muqtadi's' [Follower] not Reciting (Qirat) Behind Imam

It is strictly forbidden to recite the holy Quran behind the Imam by the Muqtadi, but the Non-Muqallid Wahabees consider it obligatory (Fard) to recite Surah Fateha for a Muqtadi. There are countless arguments from Quranic Ayahs, Hadiths Sahabah's words and logical arguments about this forbiddance. We divide this chapter into two sections — the first section will provide proof for this forbiddance and the second will contain 'Questions' about it and our 'Replies' thereto. Allah Almighty may accept it.

Section No. 1

It is forbidden to recite the Quran for a 'Muqtadi' behind the Imam; he should keep quiet. Our arguments, in this connection, are as follows: The Holy Quran says:

And when the Quran is recited, give ear to it and pay heed, that ye may get mercy (204: Araaf 7).

وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْالَهٗ وَاَنْصِتُوا لَعَلَّكُمْ تُرْحَمُوْنَ

This fact should be kept in mind that in the beginning it was allowed to talk about during Salât, and the Muqtadis also said Qirat. This Ayah cancelled the permission (about talking in Salât).

and stand up with devotion to Allah (Silent) (238: Baqarah 2).

وَ قُوْمُوْا لِلّٰهِ قَانِتِيْنَ

So, Muslim in chapter being Harâm talking during salât 'باب تحريم الكلام فى الصلوٰة and Bukhari in chapter forbiddance of talking in salât ' باب ماينهى من الكلام فى الصلوٰة narrate from Hadrat Zaid Bin Arqam (RA):

We used to talk during Salât; every one could talk with the next to him while offering prayer (Salât). When this Ayah was revealed وَقُوْمُوْا لِلّٰهِ (238: Baqarah 2) we were enjoined to remain silent, and not to speak (Kalam) during Salât.

قَالَ كُنَّا نَتَكَلَّمُ فِى الصَّلٰوةِ يُكَلِّمُ الرَّجُلُ صَاحِبَهٗ وَهُوَ اِلٰى جَنْبِهٖ فِى الصَّلٰوةِ حَتّٰى نَزَلَتْ وَقُوْمُوْا لِلّٰهِ قَانِتِيْنَ فَاُمِرْنَا بِالسُّكُوْتِ وَنُهِيْنَا عَنِ الْكَلَامِ (لفظ مسلم)

Then 'Kalam' (talking in Salât) was forbidden, but the Muqtadees kept on reciting the holy Quran. When this Ayah was revealed, the 'Qirat' was also forbidden.

and when the Quran is recited give ear it and pay heed, so that you may obtain mercy (204: Aarâf 7).

وَ اِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا

In Tafseer Madarik مدارك Shareef, the following comments appear under same Ayah:

Majority of the Sahabah hold the opinion that this Ayah is about the Muqtadi's listening to the Qirat of the Imam.

وَجُمْهُوْرُ الصَّحَابَةِ عَلٰى اَنَّهٗ فِىْ السَّمَاعِ الْمُؤْتَمِّ

In Tafseer Khazin خازن , while interpreting this Ayah, the following narration has been reproduced:

Hadrat Ibn Masuood (RA) heard some people reciting the Quran along with the Imam. When he had finished with the Salât, he said, "Has the time not yet come that you understand this Ayah وَ اِذَا قُرِئَ الْقُرْاٰنُ (204: Aaraf 7).

وَعَنْ اِبْنِ مَسْعُوْدٍ اَنَّهٗ سَمِعَ نَاسًا يَقْرَءُوْنَ مَعَ الْاِمَامِ فَلَمَّا انْصَرَفَ قَالَ اَمَا اَنَّ لَكُمْ اَنْ تَفْقَهُوْا وَ اَذَا قُرِئَ الْقُرْاٰنُ

The following interpretation of this Ayah appears in Tanveer Miqbas Min Tafseer Ibn-e-Abbas Shareef تنوير المقباس من تفسير ابن عباس :

When the Quran is recited in 'Fard Salât' (obligatory prayer), listen to the recitation (Qirat) with care and observe silence during the recitation.

وَاِذَا قُرِئَ الْقُرْاٰنُ فِي الصَّلٰوةِ الْمَكْتُوْبَةِ فَاسْتَمِعُوْا لَهٗ اِلٰى قِرَاءَتِهٖ وَاَنْصِتُوْا لِقِرَاءَتِهٖ

In view of our research, at the time of the advent of Islam, the Muqtadi recited the Quran behind the Imam; however, after the revelation of the said Ayah, the Qirat behind the Imam was cancelled. Now we quote the Hadiths:

Hadith No. 1: In Muslim Shareef, chapter Sujood-ut-Tilawat باب سجود التلاوة , the following Hadith is narrated by Ata' ibn Yasâr:

He asked Hadrat Zaid ibn Sabit (RA) (Sahabi) about reciting the Quran along with the Imam. He replied: the Qirat along with the Imam is not justified at all.

اَنَّهٗ سَاَلَ زَيْدَ ابْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الْاِمَامِ فَقَالَ لَاقِرَاءَةَ مَعَ الْاِمَامِ فِيْ شَيْءٍ

Hadith No. 2: The under-mentioned words appear in Muslim Shareef Bab-ut-Tashahhud باب التشهد :

Abu Bakar asked Salman about the Hadith narrated by the Abu Hurairah. Salman replied' "It is absolutely correct" i.e. the Hadith which says that when the Imam recites Quran, you should keep quiet.

فَقَالَ لَهٗ اَبُوْبَكْرٍ فَحَدِيْثُ اَبِيْ هُرَيْرَةَ فَقَالَ هُوَ صَحِيْحٌ يَعْنِيْ وَاِذَا قَرَءَ فَاَنْصِتُوْا

Hadith No. 3: Tirmizi Shareef narrated from Hadrat Jabir (RA):

Whoever offers prayer (Salât), but does not recite Surah Fateha, is like the one who has not offered the Salât unless he is behind the Imam (i.e. then he should not recite it.) This Hadith is Hasan, Saheeh.

مَنْ صَلّٰى رَكْعَةً لَمْ يَقْرَاءْ فِيْهَا بِاُمِّ الْقُرْآنِ فَلَمْ يُصَلِّ
اِلَّا اَنْ يَكُوْنَ وَرَاءَ الْاِمَامِ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ

Hadith No. 4: In Nisaee Shareef نسائی شریف , Hadrat Abu Hurairah (RA) narrates:

The Holy Prophet said: The Imam has been appointed to be followed, so when he says 'Takbeer', you should also say 'Takbeer', and when he makes 'Qirat' (recites Quran), you should keep quiet.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ اِنَّمَا جُعِلَ
الْاِمَامُ لِيُؤْتَمَّ بِهٖ فَاِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَرَاءَ فَاَنْصِتُوْا

We have already stated in Hadith No. 2 that this Hadith of Abu Hurairah is 'Saheeh'.

Hadith No. 5: Tahavi Shareef narrates from Hadrat Jabir (RA):

The 'Tilawat تلاوة ' (Quran recitation) of the Imam is the 'Tilawat' of the Muqtadi (follower).

اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ قَالَ مَنْ كَانَ لَهٗ اِمَامٌ
فَقِرَاءَةُ الْاِمَامِ لَهٗ قِرَاءَةٌ

Hadith No. 6 to 10: Imam Mohammad has narrated in Muatta Shareef from Imam Abu Haneefa from Musa ibn Abi Ayshah from Abdullah ibn Shaddad from Jabir ibn Abdullah:

The Holy Prophet said that the Imam's 'recitatioin' is the 'recitatioin' of the Muqtadi. Mohammad Ibn Munee and Imam ibn Humam said that this 'Isnad' (authority) is 'Saheeh', on the conditions of Muslim Bukhari.

عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ قَالَ مَنْ صَلّٰى خَلْفَ
الْاِمَامِ فَاِنَّ قِرْاَةَ الْاِمَامِ لَهٗ قِرَاءَةٌ قَالَ مُحَمَّدُ ابْنُ مُنِيْعٍ
وَابْنُ الْهُمَامِ هٰذَا الْاِسْنَادُ صَحِيْحٌ عَلٰى شَرْطِ الشَّيْخَيْنِ

This Hadith has also been narrated by Imam Ahmed, Ibn Majah, Dar Qutni دار قطنی and Behiqi بیهقی (Saheeh-ul-Behari صحيح البهاری).

Hadith No. 11: In Tahavi Shareef, Hadrat Anas (RA) narrates:

Hadrat Anas says that once the Holy Prophet led the prayer; then he turned to the Sahabah and said: 'Do you recite the Quran (Tilawat) during the Imam's recitation? The Sahabah remained silent. The Holy Prophet repeated this question thrice. The Sahabah humbly replied in the positive. The Holy Prophet said, "Don't do it in future".

قَالَ صَلّٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اَقْبَلَ بِوَجْهِهٖ فَقَالَ اَتَقْرَءُوْنَ وَ الْاِمَامُ يَقْرَاءُ فَسَكَتُوْا فَسَاءَ لَهُمْ ثَلٰثًا فَقَالُوْا اِنَّا لَنَفْعَلُ قَالَ فَلَا تَفْعَلُوْا

__Hadith No. 12:__ Tahavi Shareef narrates from Hadrat Ali (RA):

One who recites Quran behind Imam, one acts against 'the Religion of Nature'.

مَنْ قَرَاءَ خَلْفَ الْاِمَامْ فَلَيْسَ عَلٰى فِطْرَةٍ

__Hadith No. 13:__ Dar Qutni reports from Hadrat Ali (RA):

A person asked the Holy Prophet whether he should recite the Quran behind the Imam or keep quiet. The Holy Prophet said, "Keep quiet, the Imam is enough for you".

عَنْ عَلِيٍّ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ اَقْرَاُ خَلْفَ الْاِمَامِ اَوْ اُنْصَتُ قَالَ بَلْ اَنْصِتْ فَاِنَّهٗ يَكْفِيْكَ

__Hadith No. 14:__ Dar Qutni narrated from Hadrat Sha'abi:

The Holy Prophet said, 'Tilawat (recitation of Quran)' is not lawful behind the Imam.

اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ قَالَ لَاقِرْاَءَةَ خَلْفَ الْاِمَامِ

__Hadith No. 15:__ Behiqi, while discussing 'Qirat' reports from Hadrat Abu Hurairah:

He reported the Holy Prophet as saying: The prayer (Salât) in which Surah Fateha is not recited, is defective, except Salât which is offered behind the Imam.

اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ قَالَ كُلُّ صَلٰوةٍ يُقْرَاءُ فِيْهَا بِاُمِّ الْكِتَابِ فَهِيَ خِدَاجٌ اِلَّاصَلٰوةَ خَلْفَ الْاِمَامِ

__Hadith No. 16 to 17:__ Imam Mohammad, in Muatta موطا, and Abdur Razzaq in his 'Musannaf مصنف ', have narrated from Hadrat Umar (RA):

May the person who recites the Quran behind the Imam, have a stone in his mouth!

قَالَ لَيْتَ فِيْ فَمِ الَّذِيْ يَقْرَاءُ خَلْفَ الْاِمَامِ حَجَرٌ

Hadith No. 18 to 24: Imam Tahavi quoted narrations from Hadrat Abdullah ibn Masuood, Zaid ibn Sabit, Abdullah ibn Umar, Abdullah ibn Abbas, Jabir ibn Abdullah, Hadrat Alqamah, Hadrat Ali Murtada, Hadrat Umar etc., Sahabah with complete chains of narrators, to the effect that all these persons were dead against the 'Qirat' behind the Imam. One of them says that the Qirat reciters behind the Imam may have fire in their mouths; some others say that such reciters may have stones in their mouths; many others claim that this practice is contrary to nature. Were there no space problem in this tract, we would reproduce here all these narrations. Apart from these narrations, there are many other Hadiths which are against 'Qirat behind Imam'; we have quoted only 24 such Hadiths. For a thorough study of the issue under discussion, we would refer to Tahavi Shareef, Muatta Imam Mohammad, Saheeh-ul-Behari, our "Hashya Bukhari Naeem-ul-Bari نعیم الباری حاشیہ بخاری" etc.

Wisdom also demands that the 'Muqtadi' may not say 'Qirat' behind the Imam, especially for the following few reasons: (1) As it is necessary to recite Surah Fateha in 'Salât', it is equally essential to add to it some other Surah. According to Muslim Shareef:

لَا صَلٰوةَ لِمَنْ لَمْ يَقْرَاءْ بِاُمِّ الْقُرْاٰنِ فَصَاعِدًا

The 'Salât' in which some Surah, in addition to Surah Fateha, is not recited is not accepted as 'Salât' i.e. such 'Salât' is no 'Salât'.

The Non-Muqallids also admit the fact that Muqtadi should not recite anyother Surah behind the Imam. So he should also not recite Surah Fateha, because as in Surah the Imam's Qirat is enough, similarly it is enough in Surah Fateha. (2) The Salâti who joins the Imam in Rukoo (genuflexion), he gets the 'Rak'at'. If it were obligatory for the Muqtadi to recite Surah Fateha, the 'Rak'at' should be lost. If this person does not say takbeer-e-Tahreemah or perform Qiyam equal to one Tasbeeh's duration (and goes to 'Rukoo' directly), he will not get the 'Rak'at', because Takbeer Tahreemah and 'Qiyam' are obligatory for the Muqtadi. Similarly, if Surah Fateha had been obligatory for him, he would not have got the 'Rak'at'. It, therefore, reveals that the Imam's 'Qirat' is enough for him. Now, when the condition of Qirat is waived for this late joining Muqtadi, it should be waived for other Muqtadis also. (3) If the Qirat of Fateha and saying 'Aameen' were obligatory for the Muqtadi, then tell me if the Imam finishes with the Surah Fateha, before the Muqtadi, this Muqtadi who is between Surah Fateha, should or should not say 'Aameen'; when he has finished with his 'Fateha', he should or should not say 'Aameen'. Whatever reply you may give, it should well be supported by Hadiths. Neither two 'Aameens' are 'jaiz' (lawful) and nor is saying 'Aameen' between 'Fateha' correct. (4) If the Muqtadi is between the 'Fateha' and the Imam genuflects, tell me whether this Muqtadi should leave the half of Fateha or Rukoo (genuflexion). Whatever may be your reply, it should be supported by Hadiths, not mere conjecture. All the scholars of Ahl-e-Hadith, in the East and the West, are called upon to give replies to question Nos: 2, 3, 4 after mutual consultation — the only condition is: the reply should be based on 'Saheeh Hadith', not on your own, personal opinion. God willing, they will utterly fail to give any such reply. They had better give up unethical obduracy and, like the Hanafees, act upon the injunctions of the holy Quran and the precepts of the Hadiths — do not recite the Quran (Qirat) behind the Imam. (5) When a delegation visits the emperor's court, though its members observe the royal etiquette, yet not all of them shall discuss the matters with the ruler — only the representative (or head of the delegation) will do so. Similarly, the congregational prayers present themselves in the court of their Lord in the form of a delegation; all of these 'prayerers' should recite Takbeer, Tasbeeh تسبیح, Tashahhud تشہد etc. — as it is the 'Islamic Concert' of the that Court — but the (recitation from Quran) shall be made only by the representative of the people i.e. Imam.

Section No. 2

Question – Answer

We reproduce below nearly all the objections so far raised regarding this issue by the Non-Muqallids, and give replies thereto one by one. The orderliness with which we are copying their questions below would not be possible even for them. May Almighty Allah accept our humble efforts:

Objection No. 1: The Ayah of the holy Quran وَإِذَا قُرِئَ الْقُرْآنُ (204: Aaraf 7) is about Friday Sermon, and not the 'Muqtadi's Salât', as some commentators have said. Hence, 'silence' is necessary at the time of the Friday Sermon, but the Muqtadi is not forbidden to recite Surah Fatehah.

Answer: It is incorrect; this Ayah is 'Makki' (revealed when the Holy Prophet was at Makkah). It is an Ayah of Surah Aaraf, and the Juma Prayer and Sermon were introduced in Madinah, after Hijrah (Migration). Then, how can this Ayah mean 'Khutbah خطبہ ' (sermon)? Secondly, even if this view is accepted, this injunction is common to all, because there is no mention of 'Khutbah', in it only 'Qirat of Quran' is mentioned, an Ayah carries importance for its commonness and not for the specific cause of its revelation. Thirdly, when it is unlawful for the people to speak during the 'Khutbah' — although the whole 'Khutbah' is not Quran, only one or two Ayahs are recited — why will 'silence' not be necessary behind the Imam, when the pure Quran is being recited? Strangely, you deem 'Silence' in 'Friday Sermon' necessary but not behind the Imam!

Objection No. 2: In Ayah وَاِذَا قُرِئَ (204: Aaraf 7) the address is to the idolaters of Makkah, who made a noise at the time of the Holy Prophet's reciting the Quran, and the Ayah actually means to say that they should not make a noise by talking about the worldly affairs — so, it does not include the recitation of Surah Fateha.

Answer: It is also wrong. In the Ayah, the address is only to the Muslims, because no worship (Ibadat) is 'Wajib' (necessary) for the disbelievers, until they believe in Muslim Faith. To hear the Quran is also an act of worship; how will it be 'wajib' for them, without believing in God? Secondly, the words لَعَلَّكُمْ تُرْحَمُوْنَ (so that you may be blessed) appear at the end of the Ayah. Hearing of the Quran is a source of blessing only for the Muslims; as against this, the disbelievers, whatever good deed they may perform, do not deserve the 'blessing' (of God). Allah Almighty says:

i.e. of them are some who (pretend to) listen to thee; but we have thrown veils on their hearts... (25: Anaam 6)

مِنْهُمْ مَنْ يَسْتَمِعُ اِلَيْكَ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً

Just note: the 'listening' of the disbelievers proved vain. Almighty Allah further says:

And we shall turn to whatever deeds they did (in this life) and we shall make such deeds as floating dust scattered about (23: Furqan 25).

وَقَدِمْنَا اِلٰى مَاعَمِلُوا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَاءً مَّنْثُوْرًا

Even if a disbelievers memorizes the whole Quran and recites the holy Quran daily, he will get no reward. The 'Salât' without ablution (wudu), is considered invalid; no worship is acceptable without 'Faith'. Besides this, the holy Quran uses the word وَاَنْصِتُوْا (keep silent) and it means: Don't talk and don't read (recite) anything. If you keep on reciting Surah Fateha, you 'do not keep silent'. In short, this Ayah was sent down neither for the disbelievers and nor for the Friday sermon; it was revealed to stop the 'Qirat' behind the Imam. In Behiqi Shareef, the following narration appears from Hadrat Mujahid:

The Holy Prophet (ﷺ) was saying 'Qirat' in salât; he heard an Ansâri youngman's 'Qirat'. On this occasion, this Ayah was revealed وَاِذَا قُرِئَ (204: Araf 7).

قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ يَقْرَاءُ
فِى الصَّلٰوةِ فَسَمِعَ قِرْأَةَ فَتىً مِنَ الْاَنْصَارِ فَنَزَلَتْ
وَاَذِا قُرِئَ الْقُرْآنُ الخ (بہاری)

Ibn Mardwiah has narrated, in his exegesis, with proofs, from Muawyah Ibn Qarrah, that when he asked Hadrat Abdullah ibn Maghfil (Sahabi) about the revelation of this Ayah, he replied:

قَالَ اِنَّمَا نَزَلَتْ هٰذِهِ الْآيَةُ وَاِذَا قُرِئَ الْقُرآنُ اِلخ فِى الْقِرْاءَةِ خَلْفَ الْاِمَامِ اِذَا قَرَءَ الْاِمَامُ فاسْتَمِعْ لَهٗ وَاَنْصِتْ (بہاری)

This Ayah وَاِذَا قُرِئَ (204: Araf 7) was revealed about saying 'Qirat behind the Imam; so when the Imam is busy with 'Qirat', listen to it with rapt attention and keep silent.

Objection No. 3: If all of us were ordered to remain silent at the time of (recitation of Quran) we would put ourselves in awkward predicament. Nowadays, there is 'Tilwat-e-Quran' on the radio and it is heard throughout the country. In this way, all business transactions, conversations and mutual greetings would stand as unlawful (Harâm)! The Imam is leading the Taraveeh prayer; a Salâti, who has not yet offered the obligatory (Fard) prayer, offers the Isha prayer in the same masjid from where the voice of Qirat is coming — this too will be considered unlawful (Harâm). In a word, this meaning of the Ayah would put the people to great inconvenience or difficulty. (The present Wahabees).

Answer: There is consensus of opinion of the whole Ummah on the point that the hearing of the Tilawat-e-Quran is 'Fard-e-Kifayah[1] فرض كفايه ', and not 'Fard-e-Aen[2] فرض عين '. Even if one Muslim is hearing the Qirat of the Qari, it is enough, as is the case with a funeral procession i.e. although it is obligatory for all but if one person offers it, 'all' are absolved of this responsibility. Behind the Imam, all the 'Muqtadees' are considered as one (as in the Jam'at of the funeral prayer). So none of the Muqtadees can recite Quran, talk or exchange greetings etc; however, for the Non-Muqtadi, these Muqtadees 'hearing' is enough. Yes, if all the people are engaged in business, nobody is listening to it, loud recitation (Tilawat) is disallowed. Similarly, it is forbidden to recite the Quran aloud, in a Majlis (gathering); either one person should recite the Quran and others should listen to it or all the participants should recite silently. (See its full detail in Shâmi and other books on Fiqha). In view of the above, the meaning of the Ayah we have taken is neither any problem and nor trouble or botheration.

Objection No. 4: It forbids the few students in a school (Maktab) to recite (while learning) the Quran together in a loud voice hence, the 'trouble' persists.

Answer: There is (education of Quran) and not 'Tilawat of Quran' in school; it is 'Fard' to listen to the 'Tilawat' and not if it is read for education. That is why Allah Almighty has said وَاِذَا قُرِئَ (when recited) and not اِذَا تَعَلَّمَ when it is being taught. See: Allah says:

فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ

When thou dost recite the Quran, seek Allah's protection from satan, the rejected one (98: Nahl 16).

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[1] Fard-e-Kifayaha فرض کفایه duty which could be performed by one person or few persons on behalf of the other members of the community

[2] Fard-e-Aen فرض عین incumbent upon every single person

'A'uz اعوذ' should be read when the Quran is recited, but when a pupil reads the Quran to his teacher, 'A'uz اعوذ ' should not be read, because it is not 'Tilawat-e-Quran', it is education of Quran' (Shâmi etc). Similarly, publishing the holy Quran against its order, is forbidden; it should contain' order but, for the education of the children, the last (Part) of the Quran is not only printed but also taught against its original order. There is difference between the instruction about education and 'Qira'at'; the Quran also differentiates between 'Tilawat' and education. Allah Almighty says:

who recites onto them his Ayahs and purifies them and teaches them the book (Aal-e-Imran)	يَتْلُوْا عَلَيْهِمْ اٰيَاتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ الخ

If there is no difference between 'Tilawat' and education why have these two been mentioned separately?

__Objection No. 5:__ In the Hadith reproduced by you قِرَاءَةُ الْاِمَامِ لَهٗ قِرَاءَةٌ the Qirat of the Imam is the Qirat of followers and وَاِذَا قُرِئَ فَاَنْصِتُوْا when it is read be silent, the word قُرِئَ has been used which means 'To Read'. So, these Hadiths mean that when the Imam recites, you should remain silent — he should recite the Quran or read something else? Hence, nothing of 'Subhanسُبْحَانَ', 'Attahyatالتحيات', 'Durud' (salât on prophet) etc. should be read, because the Imam himself is reciting (Present wise Wahabees).

__Answer:__ It has two answers: first (accusatory) and the second (Investigative). The accasatory answer is that if the literal meanings of these words are taken, you will be put to great trouble. You call yourselves 'Ahl-e-Hadith'. 'Hadith' means saying conversation or story, tale, fiction ... Allah Almighty says:

In what (Hadith) discourse after this will they believe? (185: Aarâf 7)	فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ

Allah further says:

We made them (Hadiths) tales (19: Sabaa 34).	فَجَعَلْنٰهُمْ اَحَادِيْثَ

So, the 'Ahl-e-Hadith' means 'Talkative' or 'Reader and Teller of stories, tales, novels ...'. Sir, here the word 'Hadith' have been used terminologically اصطلاحی i.e. the sayings of the Holy Prophet (ﷺ). Literally 'Wahee وحی' (Revelation) means 'Hint'; Islam stands for 'obedience/ submission'; 'Kalimah' implies 'word' (لفظ). These words have been used in the holy Quran in these meanings. Now, tell me if you can hide the reality. In this way, the whole edifice of Islam falls and the Quranic injunctions vanish!

The (investigative) answer is: whenever the word 'Qirat' is spoken while discussing salât, it always means reciting Quran. We say that there are six 'Rukun رکن' (pillars/ articles) of Salât: Takbeer Tahreemah, Qiyam Qirat, Rukoo, Sajdah, Qaadah in Attahyat. So, here the word 'Qiyam' does not mean 'to stand for dancing' or 'Qirat' does not men reading novels. Please talk sensibly; with this modicum of knowledge, you claim to 'understand' the 'Hadith-e-Rasul'.

Objection No. 6: According to Muslim and Bukhari, the Holy Prophet is reported to have said:

لَاصَلٰوةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

Until one recites Surah Fateha, one's Salât remains invalid (i.e. not acceptable).

Two things are clear from this Hadith — (1) It is incumbent (Fard) to recite Surah Fateha in Salât; without it the 'Salât' remains incomplete as are genuflexion and prostration (Rukoo & Sajdah). (2) It is incumbent on all — individual Namazi, the Imam or Muqtadi; there is no exception in the Hadith.

Answer: There can be three possible answers to this objection — two accusatory and one investigative. The first accusatory answer is that Imam Muslim has reproduced this Hadith in the following words:

لَاصَلٰوةَ لِمَنْ لَّمْ يَقْرَأْ بِاُمِّ الْقُرْآنِ فَصَاعِدًا

Until Surah Fateha and some more (i.e. some other Surah) is recited, the prayer (Salât) remains invalid.

In Muatta Imam Mâlik, this very Hadith has been stated as follows:

لَاصَلٰوةَ اِلَّا بِفَاتِحَةِ الْكِتَابِ وَالسُّوْرَةِ

The 'Salât' without reciting Surah Fateha and one more Surah, is no 'Salât'.

Now according to the above Hadith, you should believe in recitation of some other surah obligatory as well as surah Fateha in Salât which you do not. Do you believe in some part of Hadith and deny the rest.

The second 'accusatory answer' is that your Hadith is against the Quran as well as the Hadiths we have quoted in the first section, rather against you also. The holy

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Takbeer-e-Tehreemah تکبیر تحریمہ – saying Allah-o-Akbar at beginning of salât
Qiaym قیام - standing after Takbeer-e-Tehreema literal meaning standing
Qirat قرات - reciting the holy Quran, literally to read or recite anything
Rukoo رکوع - genuflexion to bow in salât in special way, literal meaning to bow
Sajdah سجدہ - prostration
Qaadah قعدہ - sitting in salât while reciting Attahyat, literal meaning sitting position

Quran says:

Read ye, therefore, as much of the Quran as may be easy for you (20: Muzzammil 73).

فَاقْرَءُ وْامَا تَيَسَّرَ مِنَ الْقُرْآنِ

Then, how can the recitation of Surah Fateha be 'Fard' (incumbent)? The holy Quran further says:

When the Quran is recited, listen to it with attention and hold your peace (204: Aaraf 7).

وَاِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهٗ وَ اَنْصِتُوْا الْآيَة

Then, how can the Muqtadi oppose this command of Allah by reciting the Surah Fateha side by side with the Imam? We have quoted many such Hadiths that clearly suggest that the Imam's Qirat is the Muqtadi's Qirat; 'when the Imam says Qirat, you should keep quiet etc'.

You also say that the Salâti who joins the Imam in Rukoo (genuflexion), gets the 'Rak'at'. If Surah Fateha were obligatory, for the Muqtadi, would he get the 'Rak'at? Wudu (ablution), Taharat طهارة cleanliness, Takbeer Tahreemah, Qiyam are all 'Fard' (incumbent); if any one of these 'Fard' acts remain unperformed, and the Salâti joins the Imam in Rukoo, his 'Salât' will not be accepted; how can Surah Fateha be left out? If it was 'Fard'.

The (reply based on research) is: This Hadith should be construed in such a way that it does not conflict with the Quran and Hadith teachings; the Hadiths should not contradict one another; no one could raise objection, e.g. in 'La Salât' (لَاصَلٰوةَ) 'La' is 'Nafi Jins نفی جنس ' (total negation) it has 'Ism اسم ' (noun), 'salât'. Its Khabar خبر is hidden i.e. 'Kâmil كامل ' (complete). It means that the 'Salât' is not considered 'Kâmil' (complete) without Surah Fateha 'exclusive qirat', according to the Quran, is 'Fard' and Surah Fateha, in accordance with the Hadith, is 'Wajib', as:

There is no 'Salât' without the complete presence of mind.

لَا صَلٰوةَ اِلَّا بِحُضُوْرِ الْقَلْبِ

There is no 'Salât' of a person who lives near the masjid, until he offers it in the masjid.

لَاصَلٰوةَ لِجَارِ الْمَسْجِدِ اِلَّا فِی الْمَسْجِدِ

According to both these Hadiths, word لَاصَلٰوةَ negates perfection of Salât and not the 'Salât' itself. Likewise, here لَمْ يَقْرَا include both 'Haqeeqi amd Hukmi meanings' i.e. to recite in reality as it is 'wajib' for both the Imam and the individual Salâtee to recite Surah Fateha, and 'Hukmi حکمی' i.e. not 'Real, i.e. the 'Muqtadee' does not recite in reality, but he is in such a state as if he is reciting because the Imam's recitation is tantamount to his own recitation. The hadiths quoted by us above are the interpretation of this Hadith or this Hadith is indefinite and our Hadiths lend peculiarity to it; these have 'peculiarized' the Muqtadi with this injunction.

Objection No. 7: In Tirmizi Shareef, a Hadith has been narrated from Hadrat Ubadah Ibn Samit, with the last words as follows:

The Holy Prophet said to the Sahabah: 'To me, you say Qirat behind the Imam'. They said, 'Yes'. He said, "Donot recite anything, except Surah Fateha".

قَالَ اِنِّی اَرَاكُمْ تَقْرَؤُنَ وَرَاءَ اِمَامِكُمْ قَالَ قُلْنَا
بَلٰی قَالَ لَاتَقْرَؤُا اِلَّابِاُمِّ الْقُرْآنِ

The Holy Prophet has categorically stated in this Haidth that the Muqtadi should recite Surah Fateha behind the Imam (and no other Surah). This is exactly what we say. This Hadith of Ubadah ibn Samit is also included in Abu Daud, Nisai and Behiqi.

Answer: There can be several answers to this objection: (1) This Hadith is contrary to your views, because you also say that the Salâti who joins the Imam in Rukoo, gets the Rak'at; now, please tell us that while it is incumbent upon the Muqtadi to recite Surah Fateha, how did this Muqtadi get the Rak'at without reciting Surah Fateha? Think over the answer to this question; the answer which you will give shall be ours. (2) This 'Marfoo'Hadith is narrated only by Ubadah ibn Samit (RA) in which the Holy Prophet has enjoined that Surah Fateha be recited behind the Imam, but against this Hadrat Jabir, Alqamah, Abdullah Ibn Masuood, Zaid Ibn Sabit, Abdullah Ibn Abbas, Abdullah Ibn Umar, Hadrat Ali and Umar's narrations are found in plenty, some of which we have stated in the first section. These narrations are recorded plentifully in Tahavi Shareef Saheeh-ul-Behari Shareef. This narration by Hadrat Ubadah is 'Hadith-e-Wahid حدیث واحد ' single narration and those narrations by the Sahabah are 'Hadith-e-Mashaheer' (famous narrations); hence, these are preferable. (3) The Hadith of Ubadah quoted by you is against the Quran; the Quran has enjoined silence at the time of recitation of the Quran. As our Hadiths are being supported by the Quran, they are imperatively preferable. (4) Your Hadith contains the order about reciting Surah Fateha behind the Imam whereas the Hadiths quoted by us forbid it. As a rule, when 'Nusoos نصوص ' (commands of the Quran or Hadith) are compared, the 'Nus' (command) about 'forbiddance', is preferred. Note: There is the injunction of 'Sajdah Taazeemi سجدہ تعظیمی ' to other than Allah in the holy Quran — the angels were ordered to do it (prostrate), rather the satan was accursed for his refusal to make this 'other than Allah prostration' — but in other 'Nusoos' (commands) such prostration was prohibited — and now this prohibition is practised or obeyed.

(5) Neither Bukhari nor Muslim has reproduced this Ubadah Ibn Samat's Hadith; however, the Hadith containing 'forbiddance' is found in Muslim Shareef. Besides, Imam Tirmizi reproduced it but did not term it 'Saheeh'; he called it 'Hasan', saying 'more correct or truer is something else', vide the reference. In Tirmizi, the following passage appears next to your Hadith:

قَالَ اَبُوْ عِيْسٰى حَدِيْثُ عُبَادَةَ حَدِيْثٌ حَسَنٌ
وَرَوٰى هٰذَا الْحَدِيْثَ الزُّهْرِيُّ عَنْ مَحْمُوْدِ ابْنِ
الرَّبِيْعِ عَنْ عُبَادَةَ ابْنِ الصَّامِتِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمْ قَالَ لَاصَلٰوةَ لِمَنْ لَمْ يَقْرَاءْ بِفَاتِحَةِ
الْكِتَابِ وَهٰذَا اَصَحُّ

Abu Eesa says that this Hadith of Ubadah is 'Hasan' (not Saheeh). This very Hadith is narrated by Zohri from Mahmood Ibn Rabee who narrated from Ubadah Ibn Samit that Hadrat Ubadah said that who does not recite Surah Fateha, loses the validity of his Salât; this very narration is more correct.

Now it is evidently clear that those words are more correct in which there is no mention of reciting Surah Fateha behind the Imam. Strangely enough, you are setting forth such a Hadith that is contrary to the Quran, against the famous Hadiths and not saheeh to Imam Tirmizi, (rather 'Hasan') and more 'correct' is against it. You are yourself doing the same thing for which you blame the Hanafees!

Objection No. 8: The Sahabah often used to recite Surah Fateha behind the Imam, Under the Hadith of Ubadah Ibn Samit, Imam Tirmizi says:

وَالْعَمَلُ عَلٰى هٰذَا الْحَدِيْثِ فِى الْقِرَاءَةِ خَلْفَ الْإِمَامِ عِنْدَ اَكْثَرِ
اَهْلِ الْعِلْمِ مِنْ اَصْحَابِ النَّبِىْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِيْنَ

Majority of the Sahabah and Tabaeen, practising upon this Hadith of Ubadah, used to say 'Qirat' behind the Imam.

When this is the practice of the majority of Sahabah, 'Surah Fateha' must needs be recited.

Answer: It has several answers: (1) The use of the word 'Aksar اکثر' by Imam Timizi' is not for 'Idafi اضافی' (additional) but for 'Haqeeqi حقیقی', (Real); it does not mean that most of the Sahabah recited Fateha behind the Imam and a fewer number of them did not do so; here the word 'Aksar اکثر' has been used in the meaning of (few) many and number of .... The holy Quran says:

وَكَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ

And many are those upon whom the torment is already justified. (18: Hajj 22)

The stark fact is that the majority of the Sahabah were deadly against 'Qirat' behind the Imam: (1) Hadrat Zaid Ibn Sabit says, 'Whoever recites (from Quran) behind the Imam, his 'Salât' is invalid (Saheeh-ul-Behari). Hadrat Anas says, 'Whoever recites behind the Imam, his mouth may be filled with fire' (Ibn Haban ابن حبان). Hadrat Abdullah says, 'Whoever recites behind the Imam, his mouth may be filled with foul smell (Ibn Haban). Hadrat Abdullah Ibn Masuood and Hadrat Alqamah say, 'Whoever makes 'Qirat' behind the Imam, there may be dust in his mouth' (Tahavi Shareef). Hadrat Ali Murtaza says, 'Whoever recites behind the Imam, he acts against Nature فطرة ' (Tahavi). Hadrat Zaid Ibn Sabit says, 'Whoever recites behind the Imam, his 'Salât' remains void' (Ibn Jauzi fil-Ilal ابن جوزی فی العلل). Hadrat Umar says, 'Whoever recites behind the Imam, would that there were stones in his mouth' (Muatta Imam Mohammad and Abdur Razzaq). Hadrat Saad Ibn Abi Waqqas says, 'Whoever recites behind the Imam, there may be embers in his mouth' (Muatta Imam Mohammad Abdur Razzaq). Hadrat Abdullah Ibn Umar himself did not recite behind the Imam and also strictly forbade others to do so. He used to say that the Imam's 'Qirat' is enough (Muatta Imam Mohammad). All these narrations are found in Tahavi Shareef and Saheel-ul-Behari. These few narrations have been put forth just for example; otherwise, eighty Sahabah are reported to have severely forbidden the recitation behind the Imam. (Vide Shâmi, Fath-ul-Qadeer etc.) If, according to certain narrations, some of these honouurable persons are said to have recited Surah Fateha, this might be their earlier practice which was subsequently cancelled, or these narrations would be ignorable as these are contrary to the 'injunctions' of the Quran.

Objection No. 9: All these narrations are 'Daeef' (the oft-repeated plea!).

Answer: Yes, sir, these narrations are 'Daeef' because these run counter to your views; you may have been 'inspired' about their 'Duaf' (weakness). We have already said a lot about the 'Daeef' narrations; 'Jirah Mubham جرح مبہم ' (vague critical analysis) is not reliable. Besides this, when the Imam Sahib consented to accept these Hadiths, none of them was 'Daeef'; 'weakness' appeared afterwards, and such 'weakness' cannot affect the Imam Sahib. Apart from this, a few 'Daeef' proofs together turn a Hadith into 'Hasan' etc.

Objection No. 10: If the Imam is reciting (the Quran) inaudibly, as in 'Zohar' and 'Asr' prayers, or the Muqtadi happens to be far behind the Imam, not hearing the Imam's voice, he had better recite Surah Fateha, because now the recitation of Surah Fateha does not clash with the hearing of the Quran.

Answer: This objection would have certainly carried some weight, had 'silence' been only for hearing the Quran, although there are separate injunctions about 'silence' and 'hearing'. Allah Almighty says: فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا listen to it and be silent (204: Aaraf 7) This is like the Allah's command اَقِيْمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ established prayer and pay Zakat (43: Baqarah 2) as the incumbency of Zakat is not for the reason of Salât, but it is a permanent obligation (Fard) besides Salât. Likewise, 'silence' is permanently a necessary thing; in khafi ' خفی ' prayers there is silence; in 'Jahry جہری prayers', there are both 'silence' and 'hearing'

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1 Khafi خفی those prayer in which no aloud recitation

2 Jahri جہری in which recitation is aloud

Objection No. 11: When the Muqtadi performs all the articles of Salât for example Takbeer Tahreemah, Qiyam, Rukoo, etc. the Tilawat (recitation) is also an essential part of Salât; hence, he should also perform it. A Muqtadi's performing all the acts, but not performing one, passes one's comprehension.

Answer: We have already given our reply to this objection. The Muslims, in congregational prayers, present themselves before the court of Almighty Allah in the form of a delegation, whose representative is the Imam. All the etiquettes of the court shall be observed; there will be Qiyam, Rukoo Sajdah, Tahiyyat and Sana, but the essential talk (i.e. recitation) with the Lord will be held only by their representative i.e. Imam on their behalf. It is for this reason that 'Tilawat' (recitation) is not obligatory for the Muqtadi, rather it is forbidden; it is incumbent upon him, according to Quran, to keep quiet in a respectful manner.

Objection No. 12: The Muqtadi who joins the Imam in Rukoo is exempted from reciting Surah Fateha, as two Rak'ats (out of four) are exempted for a traveller, according to Hadith.

Answer: Thank God you have become Hanafee to a great degree! We also say the same thing, i.e. the Muqtadi is exempted from the recitation of Surah Fateha behind the Imam — as two Rak'ats are exempted for the traveler. Because the Imam's Qirat is viewed as the Muqtadi's Qirat. You have admitted the fact that the Hadith لَاصَلٰوٰةَ لِمَنْ لَمْ يَقْرَأْ (There is no salât who does not recite Fateha) is not on its apparent commoness for all, certain 'Salâtees' are exempt from it. This is exactly what we wanted to hear from you. To you, certain specified Muqtadees are exempt, to us the common Muqtadees are exempt. You admit the fact of 'exemption' (Istasna استثناء) in the Hadith so, there is consensus of opinion between us; the only controversial point is regarding the degree of (examption); God willing, you will also admit it. This answer was 'Ilzami الزامی ' (concerning accusation); the 'Tahqeeqi تحقیقی ' (based on research) answer is: In Shariah, in certain cases, the half of Salât is exempt (as for the traveller) and, sometimes, it is totally exempt (as for a permanently insane person and menstruating (unclean) woman, but the conditions and articles of Salât are, in no case, waived; however, in exceptional cases, they are substituted — never totally waived. The 'Tayyummum تیمم ' is substituted for 'Wudu وضوء ', 'Qaad قعد ' (sitting position) substitutes 'Qiyam' (standing position), but 'Salât' can never be performed without 'Wudu' (ablution) even when forced by exceptional circumstances. If the recitation of Surah Fateha by the Muqtadi were an essentail part of Salât, the Muqtadi would not get the 'Rak'at' when he has missed it. Obviously, the Qirat of the Imam is a substitute for his own Qirat. This is what we say, 'therefore, it is highly unreasonable to apply this rule to the Salât during journey'. As you already know that when a Salâti joins the 'Jama'at' in 'Rukoo' in Eid prayers, it is 'Wajib' for him to say 'Takbeers' of Eid during 'Rukoo'; in funeral prayer, if a person joins the Jama'at in the last 'Takbeer', it is 'Wajib' for him to say the previous 'Takbeers'.

When the 'Eid Takbeers' are not waived for those who join the Jama'at in Rukoo, and, similarly, when the 'funeral Takbeers' are not exempted for those who join the Jama'at in the last Takbeer, if the recitation of Surah Fateha was obligatory for the Muqtadi, why was it waived on his joining the Jama'at in the state of Rukoo?

Objection No. 13: The 'Qiyam' of the same 'Rak'at' which the Muqtadi joins in Rukoo is waived — though it was 'fard'; so, if Surah Fateha is exempted, what harm would be caused?

Answer: It is wrong; the condition of 'Qiyam' is not waived for him; he must necessarily say the 'Takbeer Tahreemah', stand, for one Tasbeeh's time; then after saying the second Takbeer, genuflect (Rukoo), otherwise he will miss the Salât.

Objection No. 14: The Ayah وَإِذَا قُرِئَ الْقُرْآنُ (204: Aaraf 7) is Makki; it was revealed before 'Hijrah' whereas Surah Fateha was made obligatory in Madinah. In such a case, how can the recitation of Surah Fateha be cancelled by this Ayah? Can a (previous) Ayah be the canceller of the (later Ayah)? (Some of the new Wahabees).

Answer: It is only your own personal opinion; you have given no reference. When Surah Fateha is 'Makki' and 'Salât' had also become 'Fard' in the holy city of Makkah, then why one finds it difficult to believe that Surah Fateha became 'Fard' in Makkah. Are obligation, of 'Taharat' and 'Wudu' also 'Madani مدنی ' (revealed in Madinah)?

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Chapter-V

Saying 'Aameen' Silently

To the hanafees, every Salâti, whether Imam or Muqtadi, or alone, and whether the 'Salât' is 'Jahri' (with loud recitation) or 'Sirri' (with low recitation), 'Aameen' should be said silently i.e. in a low voice, (inaudibly), but in the opinion of the Non-Muqallid Wahabees, in 'Jahri Salât', the Imam as well as the Muqtadi should say, rather cry, 'Aameen' loudly. Hence, we divide this chapter into two sections: in the first section, we shall give our arguments whereas the second section will contain the Wahabees' objections and our replies thereto.

Section No. 1

Saying 'Aameen' silently is according to the command of both Allah Almighty and His holy Messenger (ﷺ). Saying 'Aameen' noisily runs counter to the teachings of the holy Quran as well as the instructions found in Hadiths and Sunnah. In this connection, our arguments are detailed below: Almighty Allah says:

Call upon Lord humbly and silently (55: Aarâf 7).

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً

'Aameen' is also a 'Dua دعا ' (prayer), so it should also be said silently. Almighty Allah says:

And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of every suppliant when he calls upon Me... (186: Baqarah 2)

وَاِذَا سَاَلَكَ عِبَادِیْ عَنِّیْ فَاِنِّی قَرِیْبٌ اُجِیْبُ دَعْوَةَ
الدَّاعِ اِذَا دَعَانِ

It transpires that a shrill prayer is justified only when the object to whom we are praying happens to be far off from the prayerer; Allah is nearer than our great artery, so saying 'Aameen' shrilly is absurd, besides being contrary to the Quranic precepts, as 'Aameen' is a 'Dua' (prayer).

Hadith No. 1 to 8: Bukhari, Muslim, Ahmed, Mâlik, Abu Daud, Tirmizi, Nisai and Ibn-e-Majah all narrated from Abu Hurairah (RA):

The Holy Prophet said: When the Imam says 'Aameen', you should also say 'Aameen', because the past sins of the Salâtis whose 'Aameen' is in harmony with the 'Aameen' of the angels, would be forgiven.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا اَمَّنَ الْاِمَامُ
فَاَمِّنُوْا فَاِنَّهٗ مَنْ وَافَقَ تَامِیْنُهٗ تَامِیْنَ الْمَلٰٓئِكَةِ غُفِرَ لَهٗ مَا
تَقَدَّمَ مِنْ ذَنْبِهٖ

This Hadith makes the point abundantly clear that only that Salâti's sins will be forgiven whose 'Aameen' is like the 'Aameen' of the angels — and undeniably the angels say 'Aameen' silently; we have never heard their 'Aameen' to date. Hence, our 'Aameen' should also be silent (inaudible) so that it may harmonize with that of the angels, and our sins are forgiven. The Wahabees who say 'Aameen' aloud, enter the masjid and leave the masjid without their sins, being forgiven, because they oppose the Aameen of the angels.

Hadith No. 9 to 13: Bukhari, Shafaee, Mâlik, Abu Daud and Nisai narrated from Hadrat Abu Hurairah (RA):

The Holy Prophet said: When the Imam utters the words غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ you should say 'Aameen', because the sins of the person whose 'Aameen' is like that of the angels, would be forgiven.

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ الْاِمَامُ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَقُوْلُوْا آمِيْنَ فَاِنَّهٗ
مَنْ وَافَقَ قَوْلُهٗ قَوْلَ الْمَلٰئِكَةِ غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ

This Hadith throws light on two points, namely first, the Muqtadi should never recite Surah Fateha behind the Imam. If the Muqtadi were allowed to recite it, the Holy Prophet would say: 'when you recite وَلَا الضَّالِّيْنَ, say 'Aameen'. It clearly means that you will say only 'Aameen' it is for the Imam to say وَلَا الضَّالِّيْنَ. Allah Almighty says:

O ye who believe! When there come to you believing women refugees, examine (and test) them (10: Mumtahinah 60).

اِذَا جَآءَ كُمُ الْمُؤْمِنَاتُ مُهٰجِرَاتٍ فَامْتَحِنُوْهُنَّ

It is for the believing men, and not for the believing women, to 'examine'. In no Hadith has it been said: اِذَا قُلْتُمْ وَلَا الضَّالِّيْنَ فَقُوْلُوْا آمين when you say وَلَا الضَّالِّيْنَ, say 'Aameen'. It means that the Muqtadi will not say وَلَا الضَّالِّيْنَ at all.

Second, the 'Aameen' should be uttered inaudibly, as the angels 'Aameen' is also inaudible — never heard by us so far. Let it be noted that here 'harmony' (muwafiqat موافقت) with the angels 'Aameen' does not mean 'harmony of time' but the harmony of the manner of saying'. The angels say 'Aameen' when the Imam has recited Surah Fateha, because our protecting angels take part in prayers (Salât) with us and say 'Aameen' when we say 'Aameen'.

Hadith No. 14 to 18: Imam Ahmed, Abu Daud Tialisi, Abu Yaala Moosali Tibrani, Dar Qutni and Hâkim has narrated in Mustadrak from Hadrat Wile ibn Hujr that Hâkim said: its sanad is Saheeh:

Hadrat Wile ibn Hujr offered prayer along with the Holy Prophet. When the Holy Prophet reached the words وَلَا الضَّالِّيْنَ, he said: 'Aameen' — and in saying 'Aameen' he kept his voice subdued.

عَنْ وَائِلِ اِبْنِ حُجْرٍ اَنَّهٗ صَلّٰى مَعَ النَّبِيِّ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ فَلَمَّا بَلَغَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا
الضَّالِّيْنَ قَالَ آمِيْن وَاَخْفٰى بِهَا صَوْتَهٗ

It is now clear enough that saying 'Aameen' inaudibly is the Holy Prophet's Sunnah; saying 'Aameen' aloud is against the Sunnah.

Hadith No. 19 to 21: Abu Daud, Tirmizi, Ibn-e-Abi Shaibah narrated from Hadrat Wile ibn-e-Hujr:

He says: I heard the Holy Prophet reciting غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ ، and then saying 'Aameen' in a low voice.

قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَاءَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَقَالَ آمِيْنَ وَخَفَّضَ بِهٖ صَوْتَهٗ

Hadith No. 22 to 23: Tabrani narrated in 'Tahzeeb-ul-Aasâr تهذيب آلاثار ', and Tahavi narrated from Hadrat Wile Ibn Hujr:

Hadrat Umar and Ali (RA) said neither 'Bismillah' and nor 'Aameen' aloud.

قَالَ كَانَ عُمَرُ وَ عَلِىٌّ رَضِىَ اللهُ عَنْهُمَا لَا يَجْهَرَانِ بِبِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ وَلَآ بِالتَّامِيْنَ

It means that saying 'Aameen' in a low voice is also the practice (Sunnah) of the pious Sahabah.

Hadith No. 24: Aeni Shrah Hidayah عينى شرح هداية narrated from Hadrat Abu Muammar (RA):

Hadrat Umar (RA) said: The Imam should say four things in a low voice Auzu Billah اعوذ بالله, Bismillah بِسْمِ اللهِ, Aameen and Rabbana Lakal-Hamd رَبَّنَا لَكَ الحَمْدُ.

عَنْ عُمَرَ ابْنِ الْخَطَّابِ رَضِىَ اللهُ عَنْهُ قَالَ يُخْفِى الْإِمَامُ اَرْبَعًا اَلتَّعَوُّذَ وَ بِسْمِ اللهِ وَآمِيْنَ وَرَبَّنَا لَكَ الْحَمْدُ

Hadith No. 25: Behiqi narrated from Hadrat Abu Wile that Abdullah ibn Masuood said:

The Imam should say four things quietly 'Bismillah', Aameen, 'Rabbana Lakal Hamd رَبَّنَا لَكَ الحَمْدُ ', 'Auzu اعوذ' and 'Attahyat التحيات '.

عَنْ عَبْدِ اللهِ قَالَ يُخْفِى الْإِمَامُ اَرْبَعًا بِسْمِ اللهِ وَامِيْنَ وَاللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ وَ وَالتَّعَوُّذَ وَ التَّشَهُّدَ

Hadith No. 26: Imam Abu Haneefah (RA) narrated from Hadrat Hammâd who then narrated from Ibrahim Nakhaee:

He said: The Imam should say four things inaudibly — Auzu, Bismillah, Subhanak allahumma وَسُبْحَانَكَ اللّٰهُمَّ and Aameen. This Hadith has been stated by Imam Muhammad in 'Aasâr' and by Abdur Razzaq in his Musannaf.

قَالَ اَرْبَعٌ يُخْفِيْهِنَّ الْإِمَامُ التَّعَوُّذُ وَ بِسْمِ اللهِ وَسُبْحَانَكَ اللّٰهُمَّ و امين رَوَاهُ مُحَمَّدٌ فِى الْاٰثَارِ وَعَبْدُ الرَّزَّاقِ فِىْ مُصَنَّفِهٖ

Wisdom also demands that 'Aameen' be said silently, because 'Aameen' is not the Ayah or a word of Quran: and that is why it was neither brought by the angel Gabriel and nor does it occur in the holy Quran — it is 'Dua' and 'Zikr Ullah'. So, as Sana, Attahyat, Durud Ibrahmi, Dua Mâsurah دعاءِ ماثورہ etc. are read in a low voice, similarly 'Aameen' should also be pronounced quietly. How is it that all the 'Zikrs' are said quietly but 'Aameen' is said noisily! This 'noise' or crying' is also against the Quran, Hadiths Saheeha and the practices of the righteous Sahabah, besides being contrary to the dictates of common sense. Secondly, if it were 'Fard' (imcumbent) upon the Muqtadi to recite Surah Fateha besides being enjoined to say 'Aameen' also, the Muqtadi were between Surah Fateha and the Imam would say وَلَا الضَّآلِّيْنَ, now if this Muqtadi does not say 'Aameen', it would be against this Sunnah and if he says Aameen aloud or cryingly, 'Aameen' would come in between; there will be some thing which is not Quran in between the recitation of Quran and there would be noise during the recitation of Surah Fateha.

Section No. 2

Objections and Replies Thereto

We give below our detailed replies to all the objections so far heard by us from the 'Non-Muqallids'.

Objection No. 1: 'Aameen' is not a 'Dua'; so, there is no harm if it is said aloud. Almighty Allah has enjoined that 'Dua' should be said quietly, not all other kinds of 'Zikrs' (remembrances).

Answer: 'Aameen' is 'Dua'. Its being a 'Dua' is proved by the Ayahs of the holy Quran. We can refer here to the 'Dua; said by Hadrat Musa (AS):

Deface, our Lord, the features of their wealth and send hardness to their hearts, so they will not believe until they see the grievous penalty (88: Yunus 10).

رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ

Allah Almighty accepted his 'Dua' (prayer) and said:

Accepted is your prayer (O Musa and Hâroon)! So, stand ye straight.... (89: Yunus 10)

قَالَ قَدْ اُجِيْبَتْ دَّعْوَتُكُمَا فَاسْتَقِيْمَا

The notable point is: the 'Dua' was said only by Musa (AS), but Allah said, "The 'Dua' of both of you is accepted i.e. yours (Musa) and Hadrat Haroon's (AS). Hadrat Haroon had not made any 'Dua'; he had simply said 'Aameen' over the Dua of Musa (AS). Allah took 'Aameen' for 'Dua'. Obviously Aameen is 'Dua' and should be said quietly, as enjoined by the holy Quran.

Objection No. 2: In Tirmizi Shareef there is a narration from Wile ibn Hujr:

I heard the Holy Prophet reciting غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ and saying 'Aameen' at a raised voice.

قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَءَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِيْن وَقَالَ آمِيْنَ وَمَدَّ بِهَا صَوْتَهٗ

It means that saying 'Aameen' aloud is 'Sunnah'.

Answer: You have wrongly translated the Hadith. In this Hadith, the word مَدَّ, (Madda) is derived from مُدٌّ ; it does not mean to raise the voice but 'to lengthen the voice'; that is, the Holy Prophet did not utter 'Aameen' shortening the word 'Meem م ' (as is done in word 'Karim كريم '), but the pronounced 'Aameen' like the word 'Qâleen' (قالين) by well prolonging 'Alif' and 'Meem' hence it is no 'argument', it is an error of 'translation'. It is worth remembering that Madd (مَدّ) antonym is 'Qasr' (قِصر); the opposite of 'Khifa خفاء' is 'Jahr جهر ' and 'Khafad خفض ' that of 'rafaa رفع '. If it were 'Jahr' here, the argument would be correct (there is no 'Jahr' in any tradition). Allah Almighty says:

He knoweth what is manifest and what
is hidden (7: Aalaa 87).

اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى

NOTE: Allah has used the word 'Jahr جهر ' as the opposite of 'Khifa خفاء ', and not 'Madd' (مَدّ).

Objection No. 3: It has been narrated by Hadrat Wile ibn Hujr in Abu Daud Shareef:

When the Holy Prophet said وَلَاالضَّالِّيْنَ he also said 'Aameen', in a raised voice.

قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَاءَ وَلَا الضَّالِّيْنَ قَالَ آمِيْنْ وَ رَفَعَ بِهَا صَوْتَهٗ

Here, the word رَفَعَ (Rafa) has been used, which means 'he raised/ lifted high'; hence, it is Sunnat to say 'Aameen' loudly.

Answer: It has a few answers: (1) The word used in the original narration from Hadrat Wile ibn Hujr is ' مَدّ ' (Madda), as it appears in Tirmizi Shareef, which means (to prolong, lengthen) and not (to raise, lift....). Here, some narrator of 'Isnad' (chain) interpreted the 'مَدّ' (Madd to lengthen) as رَفَع Rafa while narrating Riwayat bil maana روایت بامعنٰی (i.e. emphasizing the meaning of Hadith and not the exact words) and took the same meaning i.e. 'to prolong, length continue for some time ...) and not 'to raise' 'Riwayat-bil-Maana روایت بامعنٰی' was a common custom among the people. (2) There is no mention of 'Salât' in the narrations found in Tirmizi or Abu Daud; only the Holy Prophet's Qirat is mentioned. May be, besides

Salât, the 'Qirat'; may have been mentioned, but the narrations we have reproduced have the clear and especial mention of 'Salât'. So, there is no contradiction between Hadiths. (3) However, the narrations based on 'Jahar' (جهر loud) are repugnant to the Quran and are, therefore, worthy of being left. As against this, the narrations based on 'low voice' are in harmony with the Quran — and, hence deserve to be practised. (4) The Hadiths in favour of saying 'Aameen' quietly agree to the Shariah conjecture (Qiyas) and the Hadiths of (saying Aameen loudly) run counter to it. Consequently, the Hadiths suggesting 'low voice' are practicable and contrary to it not practicable. We have already discussed the issue of Quranic Ayahs as well as 'Qiyas-e-Sharaee' in the first section. (5) 'The loud Aameen Hadiths' stand cancelled by the holy Quran as well as the Hadiths reproduced by us and that is why the righteous Sahabah always said Aameen quietly and enjoined this prcatice upon others, forbidding them to say 'Aameen' aloud, as mentioned in the first section. If the 'loud Aameen Hadiths' were not 'cancelled', why the Sahabah discontinued practising them.

Objection No. 4: Hadrat Abu Hurairah (RA) narrates in Ibn-e-Majah ابن ماجه:

When the Holy prophet said غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ , he said 'Aameen' so aloudly that the Muqtadis of the first rank could hear it and then there was echo in the masjid.

كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ قَالَ آمِيْنْ حَتّٰى يَسْمَعَهَا اَهْلُ الصَّفِّ الْاَوَّلِ فَيَرْتَجُّ بِهَا الْمَسْجِدُ

This Hadith needs no interpretation; it clearly mentions 'echo' in the masjid — and there can be no 'echo' without noise.

Answer: This objection can be disposed of in several ways: (1) You have not quoted the full Hadith; you have omitted the first few lines which are as under:

The people stopped saying 'Aameen' although the Holy Prophet (ﷺ) ibid ...

عَنْ اَبِىْ هُرَيْرَةَ قَالَ تَرَكَ النَّاسُ التَّامِيْنَ وَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الخ

This sentence shows that the common pious Sahabah had discontinued saying 'Aameen' in a loud voice — and Sayyidina Abu Hurairah (RA) is complaining about it. Moreover, the Sahabahs' giving up practising a certain Hadith means its cancellation. This Hadith supports us, not you. (2) Even if this Hadith is accepted as saheeh, it is contrary to observation and wisdom — and such a Hadith is not practicable, especially when it is against all famous Hadiths and the Quranic Ayahs. According to this Hadith, the masjid 'echoed', although there is 'echo' only in a domed masjid, and not in a thatched masjid! The Holy Prophet's masjid during his time, was made of ordinary straw and reed etc; so, there was absolutely no question of 'echo' in such a thatched masjid. Today, if a Non-Muqallid tries to create 'echo' in a thatched house, he will give up the ghost rather than succeed in his aim. The other two answers to this objection have already been given under objection No. 3. (3) This Hadith runs counter to both the holy Quran and Hadith. Allah Almighty says:

Raise not your voice above the voice of the Prophet (2: Hujurat 49).

لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

If the Sahabah are believed to have said 'Aameen' so loudly that the masjid echoed, it means that they raised their voices above the voice of the Holy Prophet a clear opposition to the Quran. The Hadith which disagrees with the Quran is not practicable in the least.

Objection No. 5: The Bukhari Shareef says:

Hadrat Ata says that 'Aameen' is 'Dua' (prayer); and Hadrat Ibn Zubair and those behind him said 'Aameen' so loudly that it caused 'echo' in the masjid.

وَقَالَ عَطَاءٌ آمين دُعَاءٌ اَمَّنَ اِبْنُ الزُّبَيْرِ وَ مَنْ وَرَاءَهُ
حَتّٰى اَنَّ الْمَسْجِدَ اَلَجَّةٌ

This Hadith clearly establishes the fact that 'Aameen' should be uttered noisily so much so that it causes 'echo' in the masjid.

Answer: The few possible answers to this objection are as follows: ***First***, its first sentence agrees to our views, i.e. 'Aameen' is 'Dua' and the holy Quran enjoins that the 'Dua' be said quietly, softly or inaudibly (see section-I). ***Second***, there is no mention of 'Salât' in this Hadith; it is not clear whether this 'Tilawat' was made out of Salât or 'in Salât'. Manifestly, this 'Tilawat' was out of salât so that it does not turn out to be against the Hadiths reproduced by us. ***Third***, this Hadith is against observation and wisdom, because there can be no 'echo' in a thatched masjid — hence open to interpretation. Sir, if the Ayah of the Quran were apparently against Shariah, wisdom and observation, its interpretation would become necessary (wajib), otherwise there would be danger of 'Kufr' (disbelief). We put faith in 'Ayahs of Sifât آیت صفات ' considering them as 'Mutashabehat متشابهات '; we do not go by their (obvious meaning) because apprarent meanings are opposed to Shariah wisdom, for example:

The Hand of Allah is over their hands (10: Fath 48)

يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ

Withersoever ye turn, there is Allah's face. (115: Baqrah 2)

فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ

Allah's having hands and face is against sanctity; hence, these Ayahs are interpretable (wajib-ut-taweel واجب التاویل). Almighty Allah says:

Until, when he reached the setting of the sun, he found it in a spring of murky water (86: Kahaf 18).

فَوَجَدَهَا تَغْرُبُ فِیْ عَیْنٍ حَمِئَةٍ

The sun's descending from the sky, at the time of setting, and its sinking in the murky water was against common sense — hence it is interpreted (you can see this 'Taweel' in our حاشیہ القرآن margin of Quran). Sir, there is a world of difference between reading a Hadith and understanding it. In a nutshell, there is no such 'Saheeh Murfoo Hadith' in which 'Aameen-bil-Jahr' (Aameen loudy) may have been explicity enjoined; neither any such Hadith has been found so far and nor shall it be found in future. The Wahabees had better give up their self-willedness and start following Imam Azam Abu Haneefah (RA) heart and soul, as this is the path trodden by the Holy Prophet (ﷺ). (For a closer study of this issue, read our 'Hashia Bukhari حاشیہ بخاری ').

Objection No. 6: All the Hadiths quoted by you about 'silent Aameen' are 'Daeef' and the 'Daeef Hadiths' cannot base an argument (the same oft-repeated lesson!). See! the narration from Wile Ibn Hujr in Tirmizi reproduced by you, is commented upon by Imam Tirmizi in the following words:

Sufyan's Hadith (about Aameen) is more correct than Shubah's Hadith. Shubah has used the word خفض(Khaffada) i.e. the Holy Prophet lowered his voice, although the actual word used is مَدَّ (madda) i.e. he prolonged his voice in saying 'Aameen'.

حَدِیْثُ سُفْیَانَ اَصَحُّ مِنْ حَدِیْثِ شُعْبَةَ فِیْ هٰذَا اِلٰی اَنْ وَقَالَ و خَفَّضَ بِهَا صَوْتَهٗ وَاِنَّمَا هُوَ مَدَّ بِهَا صَوْتَهٗ

Answer: Thank God! you have become 'Muqallid', if not of Imam Abu Haneefah, at least of Imam Tirmizi, and accept every cross-questioning blindly. Sir, the real cause of this Hadith being 'Daeef' is the fact that it goes against you. Had it been in your favour, you would have accepted it unquestioningly. Our few answers to this question are as follows: (1) We have produced 26 Isnads اسناد(authorities) in support of 'Quiet Aameen'; are all these Isnad 'Daeef' and their narrator is Shubah? And is Shubah making errors everywhere? It is impossible (2) Even if all these 26 Isnad are eccepted as 'Daeef', all these taken together have become 'strong' (as we have elaborated in Introduction). (3) Shubah entered in the Isnad of Hadith after Imam Abu Haneefah (RA), and thus this Hadith became 'Daeef'. The Imam Sahib found only this Hadith as 'Saheeh'; the 'Duaf' of the later times is not harmful to those who belong to the former times. (4) Even if this Hadith was 'Daeef' from the very beginning, its acceptance by Imam Abu Haneefah (RA) makes it 'strong', as explained in Introduction. (5) Since the Ummah has practised this Hadith, its 'Dauf' has disappeared and thus it has turned into 'strong' (as we have stated in Introduction). (6) The holy Quran is endorsing this Hadith and the Hadith in favour of 'loud Aameen' is against the Quran; hence, the Hadith favouring 'Quiet Aameen' has become 'strong' because of the Quran's support (as explained by us in Introduction). (7) 'Qiyas-e-Sharaee' (conjecture based on Shariah) sharaee wisdom is supporting this Hadith, whereas the Hadith about 'loud Aameen' is opposed to 'Qiyas-e-Sharaee' as well as (wisdom based on Shariah). Consequently, the Hadith favouring 'Silent Aameen' is 'strong' and it needs to be practised.

__Objection No. 7:__ Hadrat Abu Hurairah (RA) narrates in Abu Daud Shareef that when the Holy Prophet was free from the recitation of Surah Fatehaf:

He said: 'Aameen' in such a way that the Muqtadees who stood in the first row and was close to him, could hear it.

قَالَ آمين حَتّٰى يَسْمَعُ مَنْ يَلِيْهِ مِنَ الصَّفِّ الْأَوَّلِ

__Answer:__ There are two possible answers to this objection: (1) This Hadith is even against you, because in earlier narrations it was stated that 'the masjid echoed' but the present Hadith says that only one or two persons standing in the first row heard it. (2) The name of Bashar ibn Rafae appears in the 'Isnad' of this very Haidth; Imam Tirmizi in 'Kitab Aljanaiz كتاب الجنائز ' and Hafiz Zahbi in 'Meezan' have declared 'extremely Daeef'. Ahmed accused him of being a 'Munkir-ul-Hadith' (denier of Hadith); Ibn Mueen termed his narration as 'Maudoo موضوع ' fabricated. Imam Nisai did not consider it 'Qavi' (strong) (See 'Aftab-e-Mohammadi آفتاب محمدی). Hence, this Hadith is 'extremely Daeef' and impracticable.

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Chapter-VI

Rafa-e-Yadain رفع يدين *(Lifting of Hands) is Forbidden*

To 'Hanafees Ahl-e-Sunnat', lifting of both the hands at the time of genuflecting (Rukoo) and standing after 'Rukoo', is against Sunnah and is forbidden. However, the Non-Muqallid Wahabees not only practise 'Rafa-e-Yadain' on both these occasions but also lay great stress on it.

We, therefore, dvide this issue also into two sections: the first section deals with the 'proofs' in support of our view and the second section carries the Wahabees' objections and our replies thereto. May Allah accept our humble effort.

Section No. 1

'Rafa-e-Yadain; at the time of genuflexion is contrary to Sunnah, besides being 'Makrooh' (odious). Numberless Hadiths and 'Qiyas' of the Mujtahids confirm it. Some detail is given below:

Hadith No. 1 to 4: Tirmizi, Abu Daud, Nisai and Ibn-e-Abi Shaibah narrate from Hadrat Alqamah:

قَالَ قَالَ لَنَا اِبْنُ مَسْعُوْدٍ اَلَا اُصَلِّیْ بِکُمْ صَلٰوۃَ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَصَلّٰی وَلَمْ
یَرْفَعْ یَدَیْہِ اِلَّا مَرَّۃً وَاحِدَۃً مَعَ تَکْبِیْرِ الْاِفْتِتَاحِ وَقَالَ التِّرمِذِیُّ حَدِیْثُ ابْنِ مَسْعُوْدٍ حَدِیْثٌ
حَسَنٌ وَبِہٖ یَقُوْلُ غَیْرُ وَاحِدٍ مِنْ اَھْلِ الْعِلْمِ مِنْ اَصْحَابِ النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ وَالتّٰبِعِیْنَ

> Once Hadrat Abdullah ibn Masuood said to us, "Should I not offer 'Salât' of the Holy Prophet before you?" After this, he offered 'Salât'. He did not lift his hands except at the time of 'Takbeer-e-Tahreemah'. Imam Tirmizi said: Ibn-e-Masuood's Hadith is 'Hasan'. Many scholars, Sahabah and Tâbaeen theologists have practised this Hadith i.e. about not lifting hands.

This Hadith is extraordinarily 'storng' for a variety of reasons: (1) Its narrator is Hadrat Abdullah ibn Masuood (RA), a prominent scholar among the Sahabah. (2) He presents the 'Holy Prophet's Salât' before the group of Sahabah and none of the Sahabah denied it; naturally, it means that all of them seconded it. If 'Rafa-e-Yadain' were an act of Sunnah, the Sahabah would certainly object to it, because all of them had seen the Holy Prophet's 'Salât'. (3) Imam Tirmizi did not term this Hadith 'Daeef', but he called it 'Hasan". (4) According to Imam Tirmizi, a large number of scholars, Sahabah and Tabaeen did not practise 'Rafa-e-Yadain'. This practice of these people lends support to this Hadith. (5) Imam Abu Haneefah — the most illustrious Mujtahid scholar of his time — not only accepted it but also practised it. (6) The Muslim Ummah generally acts upon it. (7) This Hadith conforms to the dictates of common sense as well as 'Qiyas' as we shall further explain. By the grace of God. Even a 'Daeef Hadith' becomes 'strong' with the help of these arguments. Besides, the redeeming feature of this Hadith is that it is already 'Hasan'.

Hadith No. 5: Ibn Shaibah narrated from Hadrat Baraa' ibn Aazib براء ابن عاذب:

اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ کَانَ اِذَا افْتَتَحَ
الصَّلٰوۃَ رَفَعَ یَدَیْہِ ثُمَّ لَا یَرْفَعُھَا حَتّٰی یَفْرُغَ

When the Holy Prophet started offering the prayer (Salât), he lifted his hands. Then he did not lift his hands till he was free from his prayer.

Let it be noted that Tirmizi reproduced the Hadith of Baraa' ibn Aazib as 'Fil-bab-Anil-Baraa' (فی الباب عن البراء).

Hadith No. 6: Abu Daud from Hadrat Baraa' ibn Aazib:

I saw that the Holy Prophet (ﷺ) lifted his both hands when he set about his prayer (Salât). Then he did not lift his hands till the completion of the Salât.

قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ
حِيْنَ افْتَتَحَ الصَّلٰوةَ ثُمَّ لَمْ يَرْفَعْهُمَا حَتّٰى انْصَرَفَ

Hadith No. 7: Tahavi Shareef narrated from Sayyidena Abdullah Ibn Masuood (RA):

He narrates from the Holy Prophet that he raised hands in the first Takbeer. After that, he never raised hands.

عَنْ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ يَرْفَعُ يَدَيْهِ
فِي اَوَّلِ تَكْبِيْرَةٍ ثُمَّ لَايَعُوْدُ

Hadith No. 8 to 14: Hâkim (8) and Behiqi (9) narrate from Hadrat Abdullah ibn Abbas and Abdullah ibn Umar (RA):

The Holy Prophet said: hands should be raised on seven occasions: at the start of Salât, while facing the holy Kaabah, the Safa, the Murwah hills, both Mauqifain in Mina منٰی and مزدلفه Muzdalifa and before the two Jamrahs جمرین .

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُرْفَعُ
الْاَيْدِيْ فِيْ سَبْعِ مَوَاطِنَ عِنْدَ اِفْتِتَاحِ الصَّلٰوةِ وَاسْتِقْبَالِ
الْبَيْتِ وَالصَّفَا وَالْمَرْوَةِ وَالْمَوْقِفَيْنِ وَالْجَمْرَتَيْنِ

Bazâr (10) narrated from Ibn-e-Umar (RA) and Ibn Abi Shaibah (11), Behiqi (12), Tibrani (13) and Bukhari (14) in Kitab-ul-Mufrad كتاب المفرد have narrated this Hadith from Abdullah Ibn Abbas, with slight difference of words. In some of the narrations, there is also the mention of Eid Prayers (Eid-ul-Fitr and Eid-ul-Adha).

Hadith No. 15: Imam Tahavi narrated from Hadrat Mugheerah that he told Ibrahim Nakhaee that Hadrat Wile saw the Holy Prophet lifting his hands at the start of Salât, at the time of Rukoo and standing up from Rukoo. He replied:

If Hadrat Wile has once seen the Holy Prophet lifting hands, Hadrat Abdullah ibn Masuood has seen the Holy Prophet fifty times not lifting the hands.

اِنْ كَانَ وَائِلٌ رَاٰهُ مَرَّةً يَفْعَلُ ذَالِكَ فَقَدْ رَاٰهُ عَبْدُ اللّٰهِ
خَمْسِيْنَ مَرَّةً لَايَفْعَلُ ذَالِكَ

This shows that Abdullah ibn Masuood's Hadith is noticeably 'strong' for he occupies an exalted position in Islamic Laws among the Sahabah. Those who usually accompanied the Holy Prophet, stood near him in Salât; those who stood close to the Holy Prophet were discerning Islamic scholars, as the narrations say.

Hadith No. 16, 17: Tahavi and Ibn Abi Shaibah narrate from Hadrat Mujahid:

That I offered prayer behind Hadrat Abdullah Ibn Umar (RA); he did not lift hands except once when he said the first Takbeer.

قَالَ صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ فَلَمْ يَكُنْ يَرْفَعُ يَدَيْهِ اِلَّا
فِى التَّكْبِيْرَةِ الْاُوْلٰى مِنَ الصَّلٰوةِ

Hadith No. 18: Aeni Sharah Bukhari narrated from Hadrat Abdullah ibn Zubair:

... that he saw a man lifting his hands when he was genuflecting and when he was standing up after genuflexion (Rukoo). He said to that man, "Don't do such thing, because this is the thing which the Holy Prophet did only in the beginning and stopped afterwards".

اَنَّهٗ رَاٰى رَجُلًا يَرْفَعُ يَدَيْهِ فِى الصَّلٰوةِ عِنْدَ الرُّكُوْعِ
وَعِنْدَ رَفْعِ رَاْسِهٖ مِنَ الرُّكُوْعِ فَقَالَ لَهٗ لَا تَفْعَلْ فَاِنَّ هٰذَا
شَىْءٌ فَعَلَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تَرَكَهٗ

One can safely conclude from this Hadith that 'Rafa-e-Yadain' before and after 'Rukoo' stands cancelled. No doubt, there ate proofs to show that some of the Sahabah or even the Holy Prophet performed this act, but it related to the earlier period and that subsequently it was given up.

Hadith No. 19, 20: Behiqi and Tahavi narrate from Hadrat Ali (RA):

He lifted hands in the first 'Takbeer of Salât'; afterwards, he did not do it at all.

اَنَّهٗ كَانَ يَرْفَعُ يَدَيْهِ فِى التَّكْبِيْرَةِ الْاُوْلٰى مِنَ الصَّلٰوةِ
ثُمَّ لَا يَرْفَعُ فِى شَىْءٍ مِنْهَا

Hadith No. 21: Tuhavi Shareef narrated from Hadrat Aswad (RA):

I saw that Hadrat Umar ibn Khattab (RA) raised hands in the first 'Takbeer'. Afterwards, he did not raise his hands. Imam Tahavi said: This Hadith is 'Saheeh'.

قَالَ رَاَيْتُ عُمَرَ ابْنَ الْخَطَّابِ رَفَعَ يَدَيْهِ فِىْ اَوَّلِ
تَكْبِيْرَةٍ ثُمَّ لَا يَعُوْدُ وَقَالَ حَدِيْثٌ صَحِيْحٌ

Hadith No. 22: Abu Daud narrated from Hadrat Sufyan:

Hadrat Sufyan, on the basis of this Isnad says that Hadrat Abdullah ibn Masuood raised hands for only first time. Some of the narrators said: he raised hands only once.

حَدَّثَنَا سُفْيَانُ إِسْنَادُهُ بِهٰذا قَالَ فَرَفَعَ يَدَيْهِ فِيْ اَوَّلِ مَرَّةٍ وَقَالَ بَعْضُهُمْ مَرَّةً وَاحِدَةً

Hadith No. 23: Dar Qutni narrated from Hadrat Baraa' ibn Aazib (RA):

He saw that the Holy Prophet lifted his hands up to the ears, when he started praying (Salât). Afterwards, he did not lift hands until he completed his 'Salât'.

اَنَّهُ رَاىَ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَيْنَ افْتَتَحَ الصَّلٰوةَ رَفَعَ يَدَيْهِ حَتّٰى حَاذىٰ بِهِمَا اُذُنَيْهِ ثُمَّ لَمْ يَعُدْ اِلٰى شَيءٍ مِنْ ذَالِكَ حَتّٰى فَرَغَ مِنْ صَلٰوتِهٖ

Hadith No. 24: Imam Mohammad narrated in 'Kitab-ul-Aasâr كتابَ آلاثار ' from Hadrat Abu Haneefah from Hammâd from Ibrahim Nakhaee:

He said: Except for the first time, never lift hands in Salât.

اَنَّهُ قَالَ لَاتُرْفَعُ الْاَيْدِىْ فِىْ شَيءٍ مِنْ صَلٰوتِك بَعْدَ الْمَرَّةِ الْاُوْلٰى

Hadith No. 25: Abu Daud narrated from Baraa' ibn Aazib:

Indeed, when the Holy Prophet started offering prayer he raised his hands up to ears; however, he did not repeat it.

اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا افْتَتَحَ الصَّلٰوةَ رَفَعَ يَدَيْهِ اِلٰى قَرِيْبٍ مِّنْ اُذُنَيْهِ ثُمَّ لَايَعُوْدُ

There are many more Hadiths banning 'Rafa Yadain'. We have quoted 25 narrations. If you are eager to know further concerning this issue, you can read Muatta Imam Mohammad, Tahavi Shareef, and Saheeh-ul-Behari Shareef.

In the end, we present the debate between Imam Abu Haneefah (RA) and Imam Auzaee at Makkah, about 'Rafa Yadain'. The readers would find that the Imam Azam is a Hadith expert of great repute and immense knowledge and that he always presents well authenticated Hadiths.

Imam Abu Muhammad Bukhari Muhaddis (RA) narrated from Hadrat Sufyan ibn Aenyah that once Hadrat Imam Azam and Imam Auzaee (RA) met each other in Dar-ul-Hanatain of the holy city of Makkah. The following discussion took place between them. Read it and refresh you Faith. (This debate also occurs in Fath-ul-Qadeer and Mirqat Sharah Mishkat etc):

Imam Auzaee. — Why don't you practise 'Rafa Yadain' when you genuflect and when you rise after genuflexion (Rukoo) in salât?

Imam Abu Haneefa. — Because 'Rafa Yadain' is not proved by the Holy Prophet on these occasions.

Imam Auzaee. — What a strange thing you have said! I tell you the Saheeh Hadith about 'Rafa Yadain'.

Zohri narrated the Hadith to me from Salim, Salim from his father that the Holy Prophet used to lift hands when he started offering Salât and also when he genuflected and rose from genuflexion.

حَدَّثَنِیْ الزُّهَرِیُّ عَنْ سَالِمٍ عَنْ اَبِیْهِ عَنْ رَسُوْلِ اللّٰهِ
صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَنَّهٗ کَانَ یَرْفَعُ یَدَیْهِ اِذَا افْتَتَحَ
الصَّلٰوةَ وَعَنْدَ الرُّکُوْعِ وَعِنْدَ الرَّفْعِ مِنْهُ

Imam Azam. — I have got with me still more 'Qavi' strong Hadiths, in flat contradiction of it.

Imam Auzaee. — Do present it without delay.

Imam Azam. — Here it is.

Hadrat Hammad narrated the Hadith to us. He heard it from Ibrahim Nakhaee who had heard it from Hadrat Alqamah and Aswad. They from Hadrat Abdullah ibn Masuood that the Holy Prophet lifted hands at the beginning of the prayer (Salât). Afterwards, he did not lift hands at all.

حَدَّثَنَا حَمَّادٌ عَنْ اِبْرَاهِیْمَ عَنْ عَلْقَمَةَ وَالْاَسْوَدِ عَنْ
عَبْدِ اللّٰهِ اِبْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ
وَسَلَّمَ کَانَ لَایَرْفَعُ یَدَیْهِ اِلَّا عِنْدَ اِفْتَتَاحِ الصَّلٰوةِ ثُمَّ
لَایَعُوْدُ لِشَیْءٍ مِنْ ذَالِكَ

Imam Auzaee. — How does your Hadith take precedence over my Hadith, making you accept it and rejecting mine?

Imam Azam. — Because Hammâd is greater than Zohri in Islamic Jurisprudence and Ibrahim Nakahee is greater scholar well-versed in Islamic Law than Salim. Alqamah is in no way less than Salim's father Abdullah ibn Umar in knowledge. Aswad is a very great pious Islamic Law expert. Abdullah ibn Masuood, for his close association with the Holy Prophet, is far more an erudite scholar in Islamic Law and 'Qirat'; he remained with the Holy Prophet right from childhood.

Now, since the narrators of our Hadith are undeniably greater than the narrators of your Hadith, in terms of Islamic learning, the Hadith quoted by us is decidedly more 'Qavi' strong and more acceptable.

Imam Auzee. — Silent.

The Non-Muqallid Wahabees should see these 'Isnad' set forth by the Imam Sahib and, no doubt tell us if there is any defect, fault or flaw. Imam Auzaee could not help keeping quiet. This is the depth of Knowledge of Imam Azam about the

Hadiths and these are the Isnad of his Hadith! May Allah enable you to accept Truth! The disease of obduracy is incurable. These long 'Isnads' (chains of narrators) and getting Daeef narrators in to it. shared are the creation of post-Imam Azam era. The Hadith accepted by the Imam Sahib is irrefutably shaheeh.

Common sense also demands that there should be no 'Rafa Yadain' in 'Rukoo', because there is consensus of opinion about 'Rafa Yadain' being practised in 'Takbeer Tahreemah', and not practising it in 'Sajdah' and 'Qaadah' Takbeers. There is difference of opinion about the 'Rukoo Takbeers'. But we should think over the point as to whether the 'Rukoo Takbeer' is like the 'Takbeer Tahreemah' or like the Takbeers of Sajdah and 'Attahyat'. However, a close study reveals that the 'Takbeer of Rukoo' is not like the Takbeer Tahreemah, but it is like the Takbeers of 'Sajdah' and 'Attahyat', because the 'Takbeer Tahreemah' is 'Fard' — without which there can be no 'Salât' — and the Takbeers of Rukoo and Sajdah are Sunnat; even without these, the Salât would be valid. The Takbeer Tahreemah occurs only once during Salât; the Rukoo and Sajdah Takbeers come up again and again. The actual Salât starts with the Takbeer Tahreemah; with Rukoo and Sajdah Takbeers the Rukun (part of Salât) begins and not the actual Salât.

The 'Takbeer Tahreemah' bans the (prayerer) from eating, drinking or doing some other piece of worldly work, but this is not the case with the Rukoo/ Sajdah Takbeers. The 'ban' (hurmat حرمة) has already been imposed. Now, when the Takbeer for Rukoo is like the Takbeer for Sajdah and not like the Takbeer Tahreemah the 'Takbeer for Rukoo' should bear the likeness of 'Takbeer for Sajdah' i.e. not lifting the hands. Hence, ban on 'Rafa Yadain in Rukoo' is an incontrovertible truth. (Tahavi Shareef)

To put it in a nutshell, the 'Rafa Yadain' in 'Rukoo' is contrary to the Holy Prophet's Sunnah and against the practice of the Sahabah, especially the 'Khulafa-e-Rashedeen' (Guided Four Caliphs), against sharaee wisdom. All the narrations which advocated 'Rafa Yadain' stand cancelled, as clearly enunciated in Hadith No: 18 or all of them are 'Marjoo مرجوع', 'Marjoo' i.e. who have been resorted to, for Saken or left and impracticable, otherwise there would occur severe contradiction among the Hadiths.

Let it also be remembered that during 'Salât' one should be calm and composed; unnecessary movement or gesture is 'Makrooh' and contrary to Sunnah and that's why it is forbidden to move one's feet, fingers etc. unnecessarily during Salât.

'Rafa Yadain' is an 'unwanted movement' in Salât; the hadiths about 'Rafa Yadain' are repugnant to a 'peaceful Salât' whereas the Hadiths about not lifting hands are in line with a 'peaceful Salât'. To sum up, common sense demands that the Hadiths which prohibit 'Rafa Yadain' should be practised.

Section No. 2

Objections and Replies Thereto

✵

We give our detailed replies to all the objections received by us from the Non-Muqallid Wahabees so far on the issue of Rafa-e-Yadain.

Objection No. 1: All the narrations found so far which disfavour Rafa Yadain are 'Daeef' and undeniably 'Daeef' Hadiths are not practicable. (The same oft-repeated objection)!

Reply: Yes, these Hadiths are 'Daeef' only because they contradict your view-point. Had these Hadiths been in you favour — whether concocted or 'Maudoo موضوع' — you should have welcomed them heartily. Sir, your harping on 'Daeef', 'Daeef' has made the people deniers of Hadith; for God's sake, give up this habit. We have already given a number of our replies about 'Daeef' Hadith.

Objection No. 2: Abu Daud himself remarked about this Hadith of Baraa ibn Aazib:

This Hadith is not 'Saheeh'. هٰذَا الْحَدِيْثُ لَيْسَ بِصَحِيْحٍ

It reveals that this Hadith is 'Daeef'. Then why did you quote it?

Reply: It can be replied in various ways: (1) If a Hadith is not 'Saheeh', it does not necessarily mean that it is 'Daeef'. Between 'Saheeh' and 'Daeef', there is the category of 'Hasan' 'Benafsehi' حسن بنفسهٖ and Hasan Beghaerhi حسن بغیرهٖ. Abu Daud has denied its being Saheeh and has not assertively termed it 'Daeef'. (2) The saying of Abu Daud that this Hadith is not 'Saheeh' is 'Jirah Mubham جرح مبهم ' (unobvious critique); he did not tell the reason of this Hadith being 'Daeef', as to which narrator is 'Daeef' and why he is 'Daeef'. 'Jirah Mubham' is not reliable. We are not the Muqallids (followers) of Abu Daud so that we accept his remarks blindly.

Objection No. 3: Abu daud says about your Hadith No. 25. "In this Hadith is included Yazeed Ibn Abi Ziyad, who, in his old age, had fallen a victim to forgetfulness (loss of memory). In his advanced age, he said: ثُمَّ لَا يَعُوْدُ Otherwise these words are not found in the genuine Hadith. Here it is 'Jirah Muffassal جرح مفصل detailed critique'. Now this Hadith is certainly 'Daeef' and hence 'impracticable'.

Reply: The *first* reply to this objection is: Yazeed ibn Abi Ziyad is included in this narration of Abu Daud, but he is not included in the 'Isnad' (chain of narrators) of Imam Abu Haneefah (RA). Hence, Abu Daud got this 'Isnad' as 'Daeef'— whereas Imam Abu Haneefah received it as 'Saheeh' why should the 'weakness' of Abu Daud be harmful to Imam Abu Haneefah? ***Second***, the Hadith which forbids 'Rafa Yadain' has been narrated with the help of many 'Isnads'; not in all of them is included the name of Yazeed ibn Ziyad. If this 'Isnad' is 'Daeef', why should the other 'Isnads' become 'Daeef'? ***Third***, Imam Tirmizi has declared the Hadith about prohibiting 'Rafa Yadain' as 'Hasan', besides confirming the Sahabah's practising it. You took note of Abu Daud's calling the Hadith 'Daeef' but you took no notice of either Imam Tirmizi's declaring it 'Hasan' or the usual practice of Sahabah! Why? ***Fourth***, even if all the 'Isnads' of this Hadith were 'Daeef' all the 'Daeef Isnads' together would become 'Qavi' strong, as explained by us in the Introduction. ***Fifth***, the well-known scholars, Aulia and the Muslim Ummah in general have along been desisting from 'Rafa Yadain' — and this fact alone makes this Hadith strong. Leaving a fraction of the Wahabees, all practise it. It is indeed strange that a handful men of your group should be in the right and the whole Muslim Ummah should be misguided! It is important to note that 95 per cent Muslims of the world are the followers of the Abu Haneefah doctrine مذهب ; only 5 per cent Muslims are the followers of the other doctrines مذاهب . The truth about this view-point can be ascertained by a visit to Haramain Tayyibain (the Holy Ka'abah... and Madina) where Muslims from the four corners of the world gather. The Wahabees are insignificant in number; they may be one in a thousand. The Holy Prophet says:

The thing that is generally liked by the Muslim Ummah is also liked by Allah.

مَارَاهُ الْمُؤْمِنُوْنَ حَسَنًا فَهُوَ عِنْدَ اللهِ حَسَنٌ

The Holy Prophet further says:

Follow the major group of my Ummah; one who separates oneself from major group (Jama'at) shall go to hell separately.

اِتَّبِعُوْا السَّوَادَ الْاَعْظَمَ فَاِنَّهٗ مَنْ شَذَّ شُذَّ فِی النَّارِ

Let it be remembered that Shafaee, Mâlik, Humbli, Hanafi all are 'One Group' as their beliefs are identical; all are their followers. The handful group of Non-Muqallids is different from the Muslims in beliefs and deeds. Consequently, no Hadith of the Hanafees can be 'Daeef'; it is Qavi (strong) by virtue of the practice of the Ummah. See Introduction.

Objection No. 4: The Hadith No. 1 quoted by you (narrated by Imam Tirmizi from Hadrat Ibn Masuood) is Mujmal مجمل an 'abstract' (unclear, not detailed) because it does not contain the whole method of offering Salât; simply it says that Ibn Masuood lifted hands only once; it does not say anything about what happened next. Obviously, a 'Mujmal Hadith is not practicable. (a capable Wahabee from D. G. Khan).

Reply: Sir, this Hadith is not 'Mujmal' (abstract); it is not 'Mutlaq مطلق', 'Aam عام', 'Mushtarak Lafzi مشترك لفظى' or 'Ma'anvi معنوى'; it is 'Hadith-e-Mukhtasar حديث مختصر'. Who has forbidden to practise a 'Mukhtasar Hadith حديث مختصر'? Moreover, even 'Mujmal' becomes practicable and 'Wajib-ul-Amal واجب العمل' (obligatory), because 'Mujmal' becomes 'strong' after narrator's statement i.e. his elaboration.

Our Announcement: We announce to the Non-Muqallid Wahabees of the whole world to tell us the difference between 'Mutlaq مطلق', 'Aam عام ', 'Mujmal مجمل ', 'Mushtarak-Ma'anvi مشترك معنوى ' and 'Mushtarak-Lafzi مشترك لفظى ', defining every one of them comprehensively, in the light of the Quran and Hadith only, without touching the Rules of Fiqha or Mantiq.

O, Wahabees! you may go on making a wrong translation of the Hadith; you have no concern with those literary subtlities, you may have heard the word 'Mujmal' from a Hanafee scholar and, just to impress the people, you have included this word in your objection. Almighty Allah has blessed the 'Muqallids' with knowledge, information and enlightenment.

Objection No. 5: Abu Daud, Tirmizi and Darmi ibn Majah narrated a long Hadith from Hadrat Abu Humaid Saaidi, about 'Rafa Yadain'. The relevant paragraph runs as follows:

Then he said 'Takbeer', lifting his hands up to the shoulders and putting the palms on his knees. Then he would lift his head and say سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ. After this, he raised his hands so high as to reach his shoulders.

ثُمَّ يُكَبِّرُ وَيَرْفَعُ يَدَيْهِ حَتّٰى يُحَاذِىَ بِهِمَا مَنْكِبَيْهِ ثُمَّ
يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلٰى رُكْبَتَيْهِ ـ ثُمَّ يَرْفَعُ رَاسَهٗ
فَيَقُوْلُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ ثُمَّ يَرْفَعُ يَدَيْهِ حَتّٰى
يُحَاذِىَ بِهِمَا مَنْكِبَيْهِ الخ

Abu Humaid Saaidi presented this Hadith before the Sahabah (this Hadith is about 'Rafa Yadain' at the time of 'Rukoo', and all of them testified to it. It shows that 'Rafa Yadain' is an act of the Holy Prophet, duly supported by the words and practice of the Sahabah. Therefore, we should practise this Hadith.

Note: This Hadith is the highest argument advanced by the Non-Muqallid — Wahabees and that too very proudly.

Reply: We give below some of the replies to this objection meriting your serious attention: (1) This hadith is not practicable on grounds of 'Isnad' (chain of narrators) as its Isnad found in Abu Daud etc.

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيٰ - وَهٰذَا حَدِيْثُ
اَحْمَدَ قَالَ حَدَّثَنَا عَبْدُ الْحَمِيْدِ يَعْنِی اِبْنَ جَعْفَرَ
اَخْبَرَنِی مُحَمَّدُ ابْنُ عَمْرِو ابْنِ عَطَاءٍ قَالَ سَمِعْتُ
اَبَا حُمَيْدِ السَّاعِدِیَّ فِی عَشْرَةِ الخ

Musaddad narrated to us the Hadith, saying that he had heard it from Yahya. Ahmed said: we were told this Hadith by Abdul Hameed Ibn Jaafar, who claimed that he had been told by Mohammad Ibn Amar Ibn Ata. He said that he had heard this Hadith from Abu Humaid Saaidi among the group of ten Sahabah.

Among these narrators, Abdul Hameed ibn Jaafar is 'strongly criticized' and 'Daeef' in the extreme. (See Tahavi). Moreover, Mohammad Ibn Amar Ibn Ata never met Abu Humaid Saaidee; he said: 'I have heard him saying so...'. Therefore, it is wrong. There is some narrator missing in between, who is 'unknown'. (Tahavi). For these two flaws, this very Hadith is impracticable; however, it is acceptable to you as it meets your personal wishes. Have you become utterly shameless? (2) This Hadith goes even against you, because the following passage also occurs in it:

ثُمَّ اِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَوَ رَفَعَ يَدَيْهِ حَتّٰى
يُحَاذِیَ بِهِمَا مَنْكَبَيْهِ كَمَا كَبَّرَ عِنْدَ اِفْتِتَاحِ الصَّلٰوةِ

When he offered two 'Rakaat', he would rise and say 'Takbeer', lifting his hands, so high as to reach his shoulders (as he had done at the beginning of 'Salât').

Now tell us why do you not perform Rafa Yadain, at the time of rising after offering two 'Rakaat'? (3) When Abu Humaid Saaidi presented this Hadith to a group of Sahabah, they said (as it appears in Abu Daud):

قَالُوْا فَلَمَّا فَوَاللّٰهِ مَا كُنْتَ بِاَكْثَرِنَا لَهٗ تَبْعَةً وَّاَقْدَمَنَا لَهٗ
صُحْبَةً قَالَ بَلٰى

"How have you become more familiar than us with the Salât of the Holy Prophet? You neither spent more time in the company of the Holy Prophet, nor did you become 'Sahabi' earlier than we'. Abu Humaid replied, "Such is the case, in truth".

All this shows that Abu Humaid was neither an Islamic Jurist nor a scholar among the Sahabah; he did not enjoy a long company of the Holy Prophet. As compared with this, Sayyidina Abdullah Ibn Masuood is a highly knowledgeable scholar and jurist, who always closely accompanied the Holy Prophet. He narrates against 'Rafa Yadain'; naturally, Hadrat Ibn Masuood's narration as compared with Abu Humaid's is more reliable (as is the law of 'تعارض احادیث' (contradiction in Hadiths). Hence, this Hadith of yours is absolutely impracticable. (4) Abu Humaid Saaidi did not say: The Holy Prophet 'performed Rafa Yadain till the last days of his life; he simply said: The Holy Prophet used to do so, — but 'for how long' he is silent. We have reproduced a Haidth in the first section to the effect that the Hadiths concerning 'Rafa Yadain' stand annulled. So, according to this cancelled Hadith, at one time the Holy Prophet used to do so; now it is not necessary to practise it. (5) This Hadith is contrary to 'Qiyas-e-Sharaee قیاس شرعی' (sharaee analysis) whereas narration of Abdullah Ibn Masuood is in harmony with 'Qiyas' hence that Hadith is practicable and yours is worth discarding, because when there is 'contradiction in Hadiths, one is preferred on grounds of Qiyas-e-Sharaee. Examples of it abound in books. *Note*: One Hadith says:

It is 'wajib' to perform ablution (Wudu) after eating the thing cooked on fire.	اَلْوُضُوْءُ مِمَّا مَسَّتْهُ النَّارُ

Another Hadith says that the Holy Prophet offered Salât after having the cooked food, without 'Wudu'. Now we find here 'contradiction' (or conflict) between two Hadiths. The first Hadith was rejected because it is against 'Qiyas'. Day and night 'Wudu' is performed with warm water. The second Hadith is considered practicable, as it harmonizes with 'Qiyas'. The same is the case here. (6) The common practice of the Sahabah has all along been recorded against your Hadith (as explained by us in the first section). It makes the point abundantly clear that in the sight of Sahabah, the Hadith about 'Rafa Yadain' stands cancelled. (7) This narration of Abu Humaid Saaidi includes the names of such highly unreliable persons as Abdul Hameed ibn Jaafer, Mohammad ibn Amar ibn Ata. This is why Imam Marvi has stated in Jauhar Naqi that Abdul Hameed is a denier of Hadith. This Imam Marvi is the same person about which Yahya ibn Saeed says: هُوَ اِمَامُ النَّاسِ فِیْ هَذَا الْبَابِ ; he is the Imam (most skilled) of the science of Hadith. Mohammad ibn Amar is a false narrator; he never met Abu Humaid Saaidi, but he claimed ' سمعت ' 'I heard him'. The narration of such a lying person is 'Maudoo موضوع ' fabricated or at least worst Mudallas مدلس. Moreover, the 'Isnad' of this Hadith are inconsistent مضطرب isnad and text both are Mudtarib ' مضطرب ' (inconsistent) so when Ataaf ibn Khalid narrated this he pointed out an unknown narrator between Muhammad Ibn Amar and Abu Humaid Saaidi, hence, this hadith is also Majhool مجهول (not clear) simply in this Hadith. There is not one but many problems it is 'Munkar منکر ', 'Mudtarib مضطرب ', 'Mudallas مدلس ' or 'Maudoo موضوع ' and 'Majhool' (See Hashia Abu Daud same place). Such a narration is not even worth mentioning, not to speak of assigning it the status of an argument. (8) Bukhari has also taken this narration of Abu Humaid Sa'aidi, but one finds neither such narrators and nor any mention of 'Rafa Yadain'. (See Mishkat Shareef chapter Sifat-us-Salât باب صفت الصلوٰة). If the mention of 'Rafa Yadain' in their narrations had been proper or suitable, Imam Bukhari would never have omitted it. In a word, this Hadith does not merit even the least attention.

O, My Hanafi Brethren! 'Rafa Yadain' is the chief issue with the Non-Muqallid

Wahabees and this Hadith of Abu Humaid Saaidi is considered a prominent argument, learnt by every child of Wahabees by heart. The ordinary Hanafees are lured by its plausibility and are falsely impressed by such arguments. Parise be to Allah! The hollowness of this much trumpted up argument has been proved beyond all possible doubt. Now the Wahabees shall never dare present this Hadith.

Importantly, it is nothing short of an ordeal for the Wahabees to find any of their 'Isnad' 'Majrooh مجروح ' critisized, because their creed is based only on these 'Isnads'. Suppose, one 'Isnad' is proved incorrect, flawed to false, the whole edifice of their religion crumbles, since these helpless Wahabees have got no other support for their creed these are 'Bay Pir بے پیر' (without a Pir, leader), 'Bay Murshid' (without a protector guide) and 'Bay Noor بے نور (without light), according to the following Quranic Ayah:

but he whom Allah leaves to stray, for him wilt thou find no protector (17: Kahaf 18).

وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَلَهٗ وَلِيًّا مُّرْشِدًا

They are (men) whom Allah has cursed and those whom Allah hath cursed thou wilt find, have no one to help (52: Nisaa 4).

وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا

But the Ahnâf (hanafees) are not the least affected by any one of their 'Isnad' (chain of narrators) being 'Majrooh'; our issues concerning Islamic law are not based on these 'Isnads'; they are based on Hadrat حضرة امام الائمه كاشف الغمه سراج الامه امام اعظم ابو حنيفه leader of the Imams who drove away ignorance, sun of prophet Muhammad's Ummah, the greatest Imam Abu Haneefah's verdicts. The 'Imam' who is 'light' for the Ummah; the teacher of the teachers of Imam Bukhari and other Hadith experts; who provides protection to thousands of Aulia and scholars; whose way مذهب is present where the Holy Messenger's religion is present; whose sayings are the arguments of our issues. Imam's arguments are the Quranic Ayahs and Saheeh Hadiths, free from all doubts or vagueness, because he happens to be very close to the era of the Holy Prophet (ﷺ).

Example: Hadrat Abu Bakar Siddiq (RA) did not distribute the legacy of the Holy Prophet (ﷺ) although there are Quranic injunctions about it. When he was questioned about it, he answered: I have heard the Holy Prophet saying that the legacy of the Holy Prophets is not distributed. As Siddiq Akbar (RA) had himself heard this Hadith direct, he acted upon it fearlessly. If we had reasoned with the help of this Hadith, we would have faced innumerable problems; there would have been a thousand kinds of cross-questions about the 'Isnad', but Siddiq Akbar had seen the injunction about the distribution of the legacy in the silent Quran; his ears had heard the whom Quran was revealed saying that the prophets were exempt from this order. As Siddiq Akbar's Hadith is unquestionable, similarly Imam Azam Abu Haneefah's narrations are above any critical investigation; his Age was close to the Holy Prophet's. Hence, these 'Isnads' for the Wahabees are a thorn in their flesh. These questions cut no ice with us, the 'Muqallids'. The 'Isnad' of Imam Azam detailed by us in the first section, are so 'pure' that no Wahabee could ever have the temerity to question their veracity.

Objection No. 6: Bukhari and Muslim narrated from Hadrat Abdullah Ibn Umar (RA):

اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ
مَنْكِبَيْهِ اِذَا افْتَتَحَ الصَّلٰوةَ وَاِذَا كَبَّرَ لِلرُّكُوْعِ اِذَا رَفَعَ رَاْسَهٗ
مِنَ الرُّكُوْعِ رَفَعَهُمَا كَذٰلِكَ وَقَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ
رَبَّنَالَكَ الْحَمْدُ وَكَانَ لَا يَفْعَلُ ذٰلِكَ فِی السُّجُوْدِ

No doubt, the Holy Prophet used to lift hands up to his shoulders, when he set about his prayer (Salât), said 'Takbeer' for 'Rukoo'. And when he lifted his head after performing 'Rukoo', did not raised his hands saying سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ ; and during 'Sajdah' (prostration).

This Hadith has been quoted by Muslim and Bukhari, with saheeh 'Isnad' which confirm 'Rafa Yadain' at the time of 'Rukoo' as well as after it.

Reply: Here are a few replies to it: ***First,*** no doubt, this Hadith does say that the Holy Prophet (ﷺ) lifted his hands in 'Rukoo', but it does not say that this practice continued with the Holy Prophet till the last days of his life. We too say that there was 'Rafa Yadain' in Islam in the beginning, but later it was cancelled. In this Hadith this very 'cancelled holy practice' is mentioned. We have already explained its cancellation in the first section. ***Second***, the Sahabah gave up 'Rafa Yadain', only because to them the practice of 'Rafa Yadain' had been cancelled. So, on page 111 of Dar Qutni, Sayidena Abdullah Ibn-e-Masuood narrates:

قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَ
اَبِیْ بَكْرٍ وَّمَعَ عُمَرَ فَلَمْ يَرْفَعُوْا اَيْدِيَهُمْ اِلَّا عِنْدَ
التَّكْبِيْرَةِ الْاُوْلٰى فِی اِفْتِتَاحِ الصَّلٰوةِ

He says: I have offered prayers (Salât) with the Holy Prophet, Hadrat Abu Bakar and Umar Farooq (RA); these illustrious persons did not raise hands except at the time of 'Takbeer-e-Ula' (First Takbeer) at the start of Salât.

Now, tell us why these honourable persons discontinued to practise 'Rafa Yadain' if it was a 'continuing Sunnah' (Sunnat-e-Baqia سنة باقيه)? ***Third***, the narrator of this Hadith is Abdullah ibn Umar and his own action ran counter to it, i.e. he did not perform 'Rafa Yadain', as stated by us in the first section. Obviously, when the action of a narrator is against his own narration, it clearly means that the Hadith is cancelled even in the sight of its narrator himself. In the first section, we have also told that even Hadrat Ali (RA) did not practise 'Rafa Yadain'. The practices of these personages have proved the annulment of this Hadith. ***Fourth***, according to 'Risala Aftab Mohammadi رساله آفتاب محمدی', this Hadith is narrated by Ibn Umar with a few 'Isnads' (chain of narrations) and they are extermely 'Daeef', because in one of the narrations the name of Yunus occurs who is awfully 'Daeef', as is written in 'Tahzeeb تهذيب '. Another name in the second 'Isnad' is that of Abu Qalabah who was a follower of 'Kharji Sect' خارجى i.e. 'Na habi ناحبى ' (See Tahzeeb). In the third chain of narrators, the name of Abdullah appears; he was a Rafidi رافضى to the backbone. In the fourth chain of transmitters occurs the name of Shoaib ibn Ishaq who was also a follower of 'Marjiah sect مرجيه '. In short, the Rafidees رافضى are also the narrators of the 'Rafa Yadain' Hadiths; as it is the practice of the Rafidees, they perform 'Rafa Yadain'.

Objection No. 7: Bukhari Shareef narrates from Hadrat Nafae نافع :

When Hadrat Abdullah ibn Umar started offering prayer, he used to say 'Takbeer' and raised both of his hands; and when he said سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ he raised his hands and when he stood after two Rakaats, he even then lifted his hands. He termed this practise as 'the Holy Prophet's 'Marfoo' Hadith'.

اَنَّ ابْنَ عُمَرَ كَانَ اِذَا دَخَلَ فِى الصَّلٰوةِ كَبَّرَ رَفَعَ يَدَيْهِ وَاِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَفَعَ يَدَيْهِ وَاِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ وَرَفَعَ ذَالِكَ اِبْنَ عُمَرَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ

See! Abdullah ibn Umar practised 'Rafa Yadain' at the time of Rukoo. 'Rafa Yadain' is also the Sunnah of the Sahabah.

Reply: It has two replies: (1) This Hadith also goes against you, because it confirms 'Rafa Yadain' on rising after two 'Rakaats'. You people practise it only in 'Rukoo', not at rising after two Rakaat. (2) We have reproduced the Hadith in the first section in which Mujahid is reported to have said: I offered Salât behind Hadrat Abdullah ibn Umar; he lifted hands only at the time of Takbeer-e-Tahreemah تكبير تحريمه. Now, two actions of Hadrat Ibn Umar have been reported — lifting and not lifting hands at the time of 'Rukoo'. These two Hadiths can be combined by saying that he used to lift hands before the news of 'annulment' and that after 'annulment' he did not lift hands, because there is no mention of Time in this Hadith, as to when and during what age he lifted hands. So, both the Hadiths got combined. In Tahavi Shareef, the following passage occurs:

Agreed, Sayyidena Ibn Umar peformed 'Rafa Yadain' — which Taus observed — before the proof of annulment. When he had come to know of its annulment, he discontinued practising 'Rafa Yadain' — and then he did what Mujahid saw (not lifting hands).

فَقَدْ يَجُوْزُ اَنْ يَكُوْنَ ابْنُ عُمَرَ فَعَلَ مَارَاٰهُ طَاوُسْ يَفْعَلُهٗ قَبْلَ اَنْ تَقُوْمَ عِنْدَهُ الْحُجَّةُ بِنَسْخِهٖ ثُمَّ قَامَتْ عِنْدَهُ الْحُجَّةُ بِنَسْخِهٖ وَتَرَكَهٗ وَفَعَلَ مَا ذَكَرَهٗ عَنْهُ مُجَاهِدْ

Anyhow, to us, both the Hadiths are correct; there are different actions on different occasions, but the Wahabees have to discard one Hadith. It is better to combine two Hadiths than to discard any one of them.

Objection No. 8: Muslim Shareef narrated from Hadrat Wile ibn Hujr, with some of the following words:

When the Holy Prophet said سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ, he lifted his both hands, and when he prostrated (Sajdah) he did it between both the palms.

فَلَمَّا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَفَعَ يَدَيْهِ فَلَمَّا سَجَدَ
سَجَدَ بَيْنَ كَفَّيْهِ

This also proves 'Rafa Yadain'.

Reply: This narration of Hadrat Wile Ibn Hujr is not reliable against the narration of Sayyidena Abdullah Ibn Masuood. Hadrat Wile ibn Hujr's narration mentions only once lifting of hands, because Ibn Hujr was a countryman, who had offered prayers once or twice behind the Holy Prophet. It was not so easy for him to come know of the news of the annulment of orders. As against this, Hadrat Ibn Masuood always accompanied the Holy Prophet, besides being a high-ranking scholar and jurist. Moreover, Hadrat Wile ibn Hujr may have stood in the last row, behind the Holy Prophet. Hadrat Ibn Masuood is a Sahabi who stood in the first row particularly behind the Holy Prophet, as scholars, jurists of the Sahabah used to stand behind the Holy Prophet. The Holy Prophet had himself ordered:

Those of you who are learned and sensible should remain close to me.

لِيَلِيَنِىْ مِنكُمْ اُولُو الْاَحْلَامِ وَالنُّهٰى

According to Musnad Imam Azam, someone asked Ibrahim Nakhaee about this tradition of Hadrat Wile Ibn Hujr (in which he has made a mention of 'Rafa Yadain'), Hadrat Ibrahim Nakhaee nicely replied:

He said: Wile ibn Hujr was a countryman; (used to live in village) he was not fully au fait with the Islamic injunctions. He could offer hardly one or two prayers behind the Holy Prophet. Innumerable persons narrated to me Ibn-e-Masuood that he raised hands only at the beginning of 'Salât', in imitation of the Holy Prophet. Abdullah Ibn-e-Masuood was conversant with the Islamic injunctions and knew the activities of the Holy Prophet; he was his companion and co-traveller. He offered numberless prayers (Salât) along with the Holy Prophet.

فَقَالَ هُوَ اِعْرَابِىٌّ لَايَعْرِفُ شَرَائِعَ الْاِسْلَامِ وَلَمْ يُصَلِّ
مَعَ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَّا صَلٰوةً وَاحِدَةً
وَقَدْحَدَّثَنِىْ مَنْ لَآ اُحْصِىْ عَنْ عَبْدِ اللّٰهِ ابْنِ مَسْعُوْدٍ
اَنَّهٗ كَانَ يَرْفَعُ يَدَيْهِ فِىْ بَدْءِ الصَّلٰوةِ فَقَطْ وَحَكَاهُ عَنِ
النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ اللّٰهِ عَالِمٌ بِشَرَائِعِ
الْاِسْلَامِ وَ حُدُوْدِهٖ مُتَفَقِّدٌ لِاَحْوَالَ النَّبِىِّ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ مُلَازِمٌ لَهٗ فِىْ اِقَامَتِهٖ وَ فِىْ اَسْفَارِهٖ وَقَدْ
صَلَّى مَعَ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَا يُحْصٰى

To put it in a nutshell, the narration made by a learned, distinguished jurist and a comrade of the Holy Prophet is preferable. The narration from Hadrat Abdullah Ibn Masuood is practicable, as compared with the one coming from Wile Ibn Hujr, which is impracticable. He observed the practice prevalent before the cancellation of 'Rafa Yadain' and reproduced it.

__Objection No. 9:__ If there should be no 'Rafa Yadain' except in 'Takbeer Tahreemah', why do you practise 'Rafa Yadain' in Eid prayers, witr Salât at the time of 'Rukoo'? Are these two 'prayers' not 'Salâts'? (Some wahabees from D. G. Khan).

__Reply:__ This question manifests your helplessness. Hadiths have failed you; now you have started making lame conjuctural excuses. Sir, here we are discussing the 'Rafa Yadain' which you call 'Sunnah of Salât' or 'Sunnah of Rukoo'. The 'Rafa Yadain' in Eid prayers and 'witr prayer', is not 'Sunnah of Rukoo'; these are 'Sunnahs' of Eid Prayers and 'Dua-e-Qunut'. This is why in Eid prayers, in one Rakat, there is 'Rafa Yadain' for three times, and in 'witr', it is not before 'Rukoo' but before 'Dua-e-Qunut'. As 'Khutbah (Sermon) etc., in Eid prayers and 'Dua-e-Qunut' and three Rakaat etc. in 'witr', are distinguished characteristics. Similarly six Takbeers and six-times 'Rafa Yadain' are the characteristics of Eid prayer. If you take the 'Five-time Salât' as the Eid or 'witr' prayer, you should perform 'Rafa Yadain' three times at every 'Rukoo', besides reciting 'Dua Qunut' in every 'Salât'.

__Objection No. 10:__ Hadrat Ali (RA) narrates that when Surah 'Kausar' was revealed, the Holy Prophet asked Hadrat JIbriel (AS): what is 'Nahar' that I have been ordered to perform along with the 'Salât'. Hadrat JIbriel replied: This 'Nahar' does not mean sacrifice (slaughter) but:

When you say 'Takbeer Tahreemah' in 'Salât' raise your hands, and when you perform 'Rukoo', and when you lift your head, because it is our 'Salât' and the angels' Salât who are in seven heavens.

اِذَا تَحَرَّمْتَ لِلصَّلٰوةِ اَنْ تَرْفَعَ يَدَيْكَ اِذَا كَبَّرْتَ
وَاِذَا رَكَعْتَ وَاِذَا رَفَعْتَ رَاسَكَ مِنَ الرُّكُوْعِ فَاِنَّهَا
صَلٰوتُنَا وَصَلٰوةُ الْمَلٰئِكَةِ الَّذِيْنَ فِى السَّمٰوٰتِ السَّبْعِ

It means that as the Quran has enjoined 'Salât', it has also enjoined 'Rafa Yadain'. Hence, 'Rafa Yadain' is as necessary as 'Salât'. Allah says: فَصَلِّ لِرَبِّكَ وَانْحَرْ (2: Kausar 108). It is also clear that the angels also perform 'Rafa' Yadain'. Consequently, those who do not practise 'Rafa Yadain' are also the opponents of the Holy Prophet, the illustrious Sahabah and the angels. The 'Rafa Yadain' is practised on the earth and in the heaven; do not oppose these pious beings, in obedience to one Imam Abu Haneefah.

NOTE: One pamphlet, by the Non-Muqallid Wahabees of Dera Ghazi Khan, was distributed free of cost; one copy of it was also sent to me. This objection has been very vociferously put forth in the said pamphlet — so far unthought of by the old Wahabees.

Reply: O, Wahabees! you or some of your stalwarts have fabricated a fasle Hadith, but not skilfully enough! One needs 'technique' to tell a lie! This cooked-up Hadith of yours has damaged your own religion, because you have not told the 'Isand', hence the issue of 'Isand'cannot be discussed and it is not possible to find out its fabricator. However, something can be said about the text of the Hadith. (1) You have taken the word ' نحر ' (Nahar) to mean 'raise hands' before and after 'Rukoo'. Would you care to tell us which dictionary defines this meaning. 'Nahar' means to 'lift with the hands' — how you have added the meaning before or after 'Rukoo' to this lexical word. Was Hadrat Jibrael (AS) not aware of the Arab language that he defined this meaning? Besides, neither the Holy Prophet and nor the pious Ahle-bait اهل بيت(his household) asked Jibrael as to from where and how he had taken this strange meaning. Produce references from the dictionary. If the present practice of deriving such meanings from the Quran and Hadith continues, the future of Religion can better be imagined than described! To you 'Salât' may mean to eat bread, 'Zakat', 'Haj', 'Saum' and 'Jihad; may imply drinking water, wearing clothes lying on the bedstead and selling goods respectively! And thus all the five 'Arkan' (Pillars) of Islam are dispensed with! Hang your head in shame! Why do you invent such Hadiths in order to form your uncivilized religion? (2) Here 'Nahar' precedes the conjunction (Maatoof معطوف) and 'Maatoof' is (unrelated) to 'Ma'atoof Ilaeh معطوف اليه' (word etc. following conjunction). Consequently, 'Nahar' should not be taken to mean 'Rafa Yadain', as it is a part of Salât and not the other than Salât. (3) When 'وَانْحَرْ' 'Wa-nahar' is taken to mean 'Perform Rafa Yadain' — and this order occurs in the holy Quran with the order for 'Salât' — 'Rafa Yadain' should be 'Fard-e-Qataee فرض قطعی ' (absolutely, obligatory) and all its deniers should be declared disbelievers like Salât which is 'Fard-e-Qataee' and its denier is considered outside the pale of the religion. Why do you and your whole group not call it 'Fard' ? Why do you call it only a Sunnah? And when you find yourselves surrounded by the Muqallid Hanafees, why do you give up 'Rafa Yadain', saying: performing 'Rafa Yadain' is Sunnah as well as Not performing; practise whatever you like. Tell me if you are deniers of its being fard and then what name may be given to the Wahabees? (4) No Hadith expert (Muhaddis) has ever termed 'Rafa Yadain' 'Fard-e-Qataee فرض قطعی '. Imam Tirmizi declared the 'Rafa Yadain Hadith' as 'Hasan', adding that many scholars and Sahabah/ Tâbaeen have practised it. Now, what is your opinion about Imam Tirmizi and all the Hadith experts who have denied (being fard فرضيت) of 'Rafa Yadain'? Are they inside or outside the pale of Islam? Is it lawful to accept a Hadith from their books? (5) We have proved, in the first section with arguments, that Hadrat Abu Bakar Siddiq, Umar Farooq, Ali Murtada, Abdullah Ibn Abbas, Abdullah ibn Umar, Abdullah Ibn Masuood, Abdullah ibn Zubair (RA) did not perform 'Rafa Yadain'; rather Sayyidena Abdullah Ibn Masuood (RA) forbade it strictly. Strangely, such an important 'Fard-e-Qataee' (like the Salât) remained a secret to these Sahabah and now, after the lapse of 1400 years, a Molvi Sahib from D. G. Khan has come to know it! Is it not a bewildering fact? (6) You have ascribed this fabricated Hadith to Hadrat Amir-ul-Momineen Ali Murtada (RA) although he himself makes this narration (and how can he act against it?) that he did not practise Rafa Yadain. After all, why did he himself give up this practice? (7) The Holy Prophet himself asked Jibriel about the meaning of 'وَانْحَرْ' (wanher) and then he himself did not act upon it. As we have stated in the first section, the institution of 'Rafa Yadain' should have been propagated like the obligatory as salât and similar action (Jihad) should have been taken against the deniers of 'Rafa Yadain' as the action (Jihad) was taken by Abu Bakar Siddiq against the deniers of Zakat. The honourable Mulla is requested to ponder well before concocting a Hadith.

O, Muslims! This is these people's obedience to 'Hadith'; these men repeatedly ask us to quote the Hadith of Muslim and Bukhari, wheras for them they invent such absurd Hadiths, without fearing God. May be, 'Ahl-e-Hadith' means the makers of Hadith or the concocters of Hadith!

__Objection No. 11:__ Hadrat Imam Abu Haneefah says:

When a Hadith is proved, it is my way. اِذَا ثَبَتَ حَدِيْثٌ فَهُوَ مَذْهَبِيْ

It has been proved to us about 'Rafa Yadain' and reciting Fateha behind the Imam, that the word of Imam Abu Haneefah is against the Hadith we threw it to the wind and acted upon the Hadith of the Holy Prophet. Acting upon the Hadith, after a critical personal study, is the real 'Hanafiat' (the doctrine of the Hanafees) (common wahabees).

__Reply:__ Yes, sir, especially when the Hukkah-Smoking 'Scholars' like you do the research who do not know how to clean the body after defacation or making water, and also who can not even pronounce 'Bukhari', 'Muslim' and 'Hadith'.

Sir, the Imam has not given you a carte blanche; the correct translation of the Imam's saying is:

When a Hadith is proved, it became my doctrine. اِذَا ثَبَتَ حَدِيْثٌ فَهُوَ مَذْهَبِيْ

That is, O, Muslims! we searched the Holy Prophet's Hadith on every issue and that we thought over all its aspects; we critically scrutinized its text and 'Isand'. When it stands 'proved' on all accounts, we made it our argument. This doctrines is quite a research work and firm. You had better not dive into the sea of Hadith yourself — you may lose your Faith. You had better use the pearls drawn out by us.

It is not a child's play to draw pearls from the sea, only skilled persons can do it. If a patient uses the medicines from pharmacy; following his own opinion, he will lose his life; use medicines as prescribed by a doctor (Hakeem). The Quran and Hadith is a pharmacy shop for the 'spiritual medicines'. Imam Azam is 'Tabeeb Azam طبیب اعظم ' (Great Healer, Doctor, Hakeem). If the medicines of Quran and Hadith; are prescribed by the true Imam — no doubt, the results would be rewarding.

Hadrat Imam does not mean to say that he had stated all the rules and principles of Shariah unthinkingly or whimsically. O, ignorant folks! it is customary with you to make wrong translations of the Hadith and defile the religion. When a capable doctor cannot prescribe medicine thoughtlessly for a patient, how is it that Imam Abu Haneefah — 'Hakeem-ul-Millah حکیم الملة', 'Siraj-ul-Ummah سراج الامة' — wrote spiritual prescriptions for the Muslims till the Last Day, without due thought and investigation of Quran and Hadith. Allah may guide you aright!

❋

Chapter-VII

'Witr' are 'Wajib' and are Three 'Rakaat'

The literal meaning of 'Witr' is (odd number) i.e. which cannot be evenly divided; for example 3, 5 and 7 etc. Its opposite is Shufa (شفع) meaning (even number) which can be divided evenly. In Shariah parlance, 'witr' means the salât which has odd number of rakaats which is offered after Isha prayer or 'Tahajjud'.

Our doctrine is that 'Witr' is 'Wajib' and its denier is a great sinner; its 'Qadaa قضاء ' is necessary, and the 'witr' has three 'Rakaat. However, the Non-Muqallid Wahabees say that 'witr' is not 'Wajib', it is 'Sunnah-Ghaer-Muakkadah سنة غیر مؤکده ' i.e. 'Nafal' and that there is only one 'Rakaat' in 'witr'. The Hanafee doctrine is True while the word of the Wahabees is 'False'. Here we have essentially to discuss the Three Rakaat of 'witr'; however, we reproduce below a few Hadiths to prove that 'witr' is 'wajib'.

'Witr' are 'Wajib'

Hadith No. 1 to 3: Abu Daud, Nisai and Ibn Majah narrated from Hadrat Abu Ayyub:

The Holy Prophet said: 'Witr' are (obligatory, compulsory) for every Muslim.	قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوِتْرُ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ

Hadith No. 4: Bazzâr reported from Hadrat Abdullah Ibn Abbas:

The Holy Prophet said: 'Witr' are 'Wajib' for every Muslim.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوِتْرُ
وَاجِبٌ عَلٰى كُلِّ مُسْلِمٍ

Hadith No. 5, 6: Abu Daud, Hâkim narrated from Hadrat Bareedah (RA):

I heard the Holy Prophet saying that 'witr' are (complusory) one who does not offer 'witr' is not of us.

قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ
اَلْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا

Hadith No. 7: Abdullah ibn Ahmed reported from Abdur Rahman ibn Rafae Tanaukhi that when Hadrat Maaz ibn Jabal visited Syria (Shâm), he observed that the Syrians showed laziness in offering 'witr'. He complained to Hadrat Ameer Muawya (RA) as to why the people of Syria did not offer 'witr'.

Then Ameer Muawya asked if 'witr' were 'wajib' for the Muslims. Maaz ibn Jabal replied, 'Yes, I have heard the Holy Prophet saying: Allah has given me one more 'Salât' which is 'witr' between 'Isha' and dawn of 'Fajr'.

فقَالَ مَعَاوِيَةُ اَوَاجِبٌ ذٰلِكَ عَلَيْهِمْ قَالَ نعَمْ سَمِعْتُ
رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ زَادَنِيْ رَبِّى
عَزَّوَ جَلَّ صَلٰوةً هِيَ الْوِتْرُ فِيْمَا بَيْنَ الْعِشَاءِ اِلٰى
طُلُوْعِ الْفَجْرِ

Hadith No. 8: Tirmizi narrated a Mursal مرسل Hadith from Hadrat Zaid Ibn Aslam:

The Holy Prophet said: One who misses 'witr' should offer it as 'Qadaa قضاء prayer'.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ
وِتْرِهٖ فَلْيُصَلِّ اِذَا اَصْبَحَ

Hadith No. 9 to 14: Abu Daud, Nisai, Ibn Majah, Ahmed, Ibn Habban and Hâkim in his Mustadrak narrated from Abu Ayyub Ansari and 'Hâkim said: This Hadith is (Saheeh) on the conditions of Bukhari and Muslim.

The Holy Prophet said that 'witr' is compulsory and wajib for every Msulim.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوِتْرُ حَقٌّ
وَاجِبٌ عَلٰى كُلِّ مُسْلِمٍ

These Hadiths have proved two things: (1) 'Witr' is not 'Nafal' نفل , it is 'Wajib واجب ' (2) The 'Qadaa قضاء ' of 'Witr' is 'Wajib'. Obviously, the 'Qadaa' is only for 'Fard' or 'Wajib'— not of 'Nafal'. There are many other Hadiths to support this view, but we have reproduced only fourteen narrations.

'Witr' has Three Rakaat

Hadith No. 1 to 4: Nisai Shareef, Tahavi, Tibrani in Sagheer and Hâkim in Mustadrak have narrated from Hadrat Ayesha Siddiqah (RA). Hâkim said: This Hadith of Muslim and Bukhari is 'Saheeh':

She says that the Holy Prophet used to offer Three-Rakaat witr'. He moved his head only in 'Salâm' in the end.

قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلٰثٍ لَايُسَلِّمُ اِلَّا فِىْ اٰخِرِهِنَّ

Hadith No. 5 and 6: Dar Qutni and Behiqi narrated from Hadrat Abdullah Ibn Masuood (RA):

The Holy Prophet said: 'The night witr' consists of three Rakaat, like the 'Day Witr' i.e. Maghrib prayer.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وِتْرُ اللَّيْلِ ثَلٰثٌ كَوِتْرِ النَّهَارِ صَلٰوةِ الْمُغْرِبِ

Hadith No. 7: Tahavi Shareef narrated from Hadrat ibn Abbas (RA):

Indeed, the Holy Prophet used to offer 'witr' (Three Rakaat).

اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوْتِرُ بِثَلَاثِ رَكْعَاتٍ

Hadith No. 8: Nisai Shareef narrated from Hadrat Abdullah Ibn-e-Abbas (RA) that one night he was present before the Holy Prophet. He woke up and performed 'Wudu' (ablution), cleaned his teeth with a 'Miswak' and recited the following Ayah: اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ الخ and then he offered Two-Rakaat 'Nafal'.

Then he again went to sleep and I heard him snoring. He got up, used 'Miswak' and offered Two-Rakaat; then he rose and performed 'Wudu' using 'Miswak' and offered Two Rakaat followed by 'Three-Rakaat Witr'.

ثُمَّ عَادَ فَنَامَ حَتّٰى سَمِعْتُ نَفْخَهُ ثُمَّ قَامَ فَتَوَضَّاءَ اِسْتَاكَ ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نَامَ ثُمَّ قَامَ فَتَوَضَّاءَ وَاسْتَاكَ وَصَلَّى رَكْعَتَيْنِ وَ اَوْتَرَ بِثَلٰثٍ

Hadith No. 9 to 13: Tirmizi, Nisai, Darmi, Ibn Majah and Ibn Abi Shaibah narrated from Hadrat Abdullah Ibn Abbas (RA):

He said that the Holy Prophet used to recite سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى (87) قُلْ هُوَ اللّٰهُ اَحَدٌ (109) قُلْ يَا اَيُّهَا الْكَافِرُوْنَ (112) in 'witr'; one Surah in one Rakaat.

قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَاُ فِى الْوِتْرِ بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى وَقُلْ يَا اَيُّهَا الْكَافِرُوْنَ وَ قُلْ هُوَ اللّٰهُ اَحَدٌ فِىْ رَكْعَةٍ رَكْعَةٍ

Hadith No. 14 to 18: Tirmizi Shareef, Abu Daud, Ibn Majah, Nisai and Imam

Ahmed Bin Humble narrated from Hadrat Abdul Aziz bin Juraij and Abdur Rahman Ibn Abzi:

They say that they asked Hadrat Ayeshah Siddiqah (RA) as to what the Holy Prophet recited in 'witr'. She replied that he used to recite سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى in the first 'Rakaat', قُلْ يَا اَيُّهَا الْكَافِرُوْنَ in the second 'Rakaat' and قُلْ هُوَ اللّٰهُ and فلق and ناس (last three surahs) in third 'Rakaat'.

قَالَ سَاَلْنَا عَائِشَةَ بِاَيِّ شَيْءٍ كَانَ يُوْتِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ يَقْرَاءُ فِى الْاُوْلٰى بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى وَفِى الثَّانِيَةِ بِقُلْ يَا اَيُّهَا الْكَافِرُوْنَ وَفِى الثَّالِثَةِ بِقُلْ هُوَ اللّٰهِ اَحَدٌ وَالْمُعَوَّذَتَيْنِ

Hadith No. 19: Nisai Shareef narrated from Hadrat Ubai Ibn Ka'ab:

No doubt, the Holy Prophet used to recite, in witr سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى, (87) in first and قُلْ يَا اَيُّهَا الْكَافِرُوْنَ (109) in the second Rak'at and قُلْ هُوَ اللّٰهُ (112) in the third 'Rak'at'. He did not turn his head for 'Salâm' except at the end of these 'Rakaat'.

قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَءُ فِى الْوِتْرِ بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى وَفِى الرَّكْعَةِ الثَّانِيَةِ قُلْ يَا اَيُّهَا الْكَافِرُوْنَ وَفِى الثَّالِثَةِ قُلْ هُوَ اللّٰهُ اَحَدٌ وَلَا يُسَلِّمُ اِلَّا فِى آخِرِهِنَّ

Hadith No. 20: Ibn Abi Shaibah narrated from Hadrat Imam Hasan (RA):

All the Muslims agree that there are three 'Rakaat' in 'witr'; there is no 'Salam' except in the end.

قَالَ اَجْمَعَ الْمُسْلِمُوْنَ عَلٰى الْوِتْرِ ثَلٰثٌ لَا يُسَلِّمُ اِلَّا فِى اُخْرٰهُنَّ

Hadith No. 21: Tahavi Shareef narrated from Hadrat Abu Khalid:

I asked Hadrat Abul-Aalia about 'witr'. He replied, we all the 'Sahabah' of the Holy Prophet know that 'witr' is like the Maghrib prayer this is 'witr' of the night and 'Maghrib is the 'witr' of the day.

قَالَ سَاَلْتُ اَبَا الْعَالِيَةِ عَنِ الْوِتْرِ فَقَالَ عَلِمْنَا اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ الْوِتْرَ مِثْلُ صَلٰوةِ الْمَغْرِبِ هٰذَا وِتْرُ اللَّيْلِ وَهٰذَا وِتْرُ النَّهَارِ

These 21 Hadiths have been presented as an example, otherwise there are many other Hadiths in favour of Three Rakaat in 'Witr'. For further detail, one can read Tahavi Shareef and 'Saheeh-ul-Behari. These hadiths tells us clearly that the Holy Prophet practised 'Three-Rakaat witr'. All the Sahabah also practised it and all the Muslims are agreed in toto in 'three-Rakaat-witr'. According to the Hanafees, all the three 'Rakaats' should be offered with one 'Salam', but as 'Salât' is a burden on concupiscence (Nafs-e-Ammarah نفس اماره), so the lustful people formed the habit of going to bed after offering only one 'Rak'at witr'. The readers have seen in these Hadiths that the Holy Prophet offered so-and-so surah in the first, second and third Rak'at of 'witr'. The Wahabees are requested to tell us as to how these Surahs can be recited if 'witr' consists of only one 'Rak'at'.

Common sense also demands that 'witr' should not consist of one 'Rak'at' only because 'witr' is neither 'Fard' nor 'Nafal', it is 'Wajib', that is, it is necessary to offer it and that its renouncer is 'Fasiq' (sinful). However, the denial of it being 'Wajib' is not 'kufr كفر ' (disbelief); this is the command about 'wajib'. The likeness of every non-obligatory prayer must be found in Fard obligatory-prayer. It cannot be possible that a certain 'Non-obligatory prayer' is entirely different, without likeness in 'Fard'. It is customary rule of Shariah that governs Zakat, Hajj etc. If 'witr' were of one 'Rak'at', there must also be some 'Fard Salât' of one 'Rak'at', although there is no 'one Rak'at Fard Salât'. Not to speak of 'Fard Salât', there is not even 'one Rak'at nafal, Sunnat-e-Maukkadah سنة مؤكده , or 'Sunnat-e-Ghair Maukkadah سنة غير مؤكده '. 'Fard Salât' consists either of two Rakaat (e.g. Fajr) or four Rakaat (e.g. Zohr, Asr, Isha) or three 'Rakaat' (as in Maghrib). 'Witr' cannot be of four or two Rakaat as these numbers are 'Shufa' (even) and not 'witr' (odd) hence there must be three Rakaat; 'one Rak'at Salât' goes against the Islamic rule, with no example at all in any Salât. One 'Rak'at' is incomplete, defective. In short, 'one Rakaat witr' is opposed to common sense as well as tradition. The consensus of opinion of the Ummah, the practice of Sahabah and the command of the Holy Prophet all oppose it.

Section No. 2

Objections and Replies Thereto

We give below our replies to all the objections so far received by us from the Non-Muqallid Wahabees regarding 'Witr'.

Objection No. 1: Ibn-e-Majah narrated from Hadrat Ayeshah Siddiqah (RA):

She says that the Holy Prophet used to offer 'one-Rak'at witr'. After this he used to offer two Rakaat.

قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ
بَوَاحِدَةٍ ثُمَّ يَرْكَعُ رَكْعَتَيْنِ الخ

It reveals that there is one Rak'at in 'witr'; the Holy Prophet has offered this very 'one-Rak'at witr'.

Reply: You have wrongly translated the Hadith and that's why it has gone against all those Hadiths in which 'Three-Rakaat Witr' is mentioned. The Hadith should be translated in such a way that the Hadiths may harmonize with one another. In this Hadith the letter 'ب ' stands for 'Isteanah استعانت ', (helping conjunction), as 'كَتَبْتُ بِالْقَلَمِ' I wrote with the pen. As 'اوتر ' is a transitive verb (needing an object), the Hadith would mean that the Holy prophet made the 'Salât of Tahajjud' 'Witr' i.e. made it odd with the help of one 'Rak'at'; he combined one Rak'at with two, 'Rak'ats' and in this way the 'even' number of the Tahajjud Salât turned into odd, for example, he offered 8-Rakaat Tahajjud; it was a (even) number. Then he offered Three-Rakaat witr'; now the total Rakaat come to Eleven which are (odd). This 'Rakaat' of 'witr' offered in combination with two, has turned this whole Salât into odd. Consequently, this Hadith reconciles with all the past Hadiths. I ask the Non-Muqallids; If your meaning is accepted as true, what will you say about the Hadiths in which the Number 3 is clearly mentioned or which tell us the detail of the Surahs recited by the Holy Prophet separately in the first, second and third 'Rak'at', as mentioned in the first section.

Objection No. 2: The Muslim Shareef narrated from Hadrat Abdullah Ibn Umar (RA):

He says the Holy Prophet said that 'Salât-of-Tahajjud' is offered two by two Rakaat. If some of you fear the dawn of morning, he may offer 'One-Rakat', this Rak'at will turn the past Salât into 'witr'.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةُ
اللَّيْلِ مَثْنٰى مَثْنٰى فَاِذَا اخَشِيَ اَحَدُكُمُ الصُّبْحَ صَلّٰى
رَكْعَةً وَاحِدَةً تُوْتِرُ لَهٗ مَاقَدْ صَلّٰى

This clarifies four issues: (1) In Tahajjud prayer should be offered, two by two Rakaat 'nafal'. (2) This Tahajjud prayer should be offered at night before morning. (3) 'Witr' is (better) after the Tahajjud prayer. (4) 'Witr' is of one Rak'at. The Hanafi people agree to the first three precepts; they disagree to the fourth one. If this Hadith is correct (Saheeh), they should agree to all the four precepts; if the Hadith is not 'Saheeh', they should reject all the four precepts.

Reply: The Non-Muqallid Wahabees translate this Hadith as follows: when there is fear of the morning, only one Rak'at may be offered separately. With this translation, this Hadith contradicts all the Hadiths quoted by us in the first section and it has become impossible to act upon these two kinds of Hadiths. The Hanafees translate the Hadith as under: 'when the morning is feared, two Rak'ats combined with one Rak'at be offered, which are being mentioned, i.e. after the words رَكْعَةً وَاحِدَةً 'single Rak'at' the words مع الركعتين 'with two Rak'at' is hidden script secret, because 'Masna, Masna' مَثْنٰى مَثْنٰى two by two has already been mentioned. In this form, the Hadiths show no contradiction and both kinds of Hadiths have been acted upon, as Almighty Allah says:

So they stayed in their cave three hundred years and add nine (25: Kahaf 19).

وَلَبِثُوا فِى كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ وَازْدَادُوْا تِسْعًا

In this Ayah, these 'nine years' are not separate from 'three hundred years; these are with them. It means that they stayed for 309 years. As three hundred years were solar years and three hundred and nine years were lunar years, Almighty Allah adopted such a way of saying. Similarly, this 'one Rak'at' of 'witr' is not separate from those two, but it is combined with the last 'masna مَثْنٰى (two)' of those i.e. combined with two; however, since those two by two 'Rak'at' were of 'Tahajjud' and 'Nafal', these three 'Rak'at' are of witr and 'wajib'. That is why the Holy Prophet the knower of the First and the Last and the most eloquent speaker put it in such words. O, Wahabees! Now tell us whether it is good to contradict the Hadiths or is it better to reconcile the Hadiths and act upon them all. Would that you had learnt the Hadith by a Muqallid!

Objection No. 3: Muslim Shareef narrated from Hadrat Ibn Umar (RA):

'Witr' is of one 'Rak'at' in the last hours of night.

اَلْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ

It means that 'witr' has only one 'Rak'at.

Reply: The reply to this objection is similar to the one given in objection No. 2. To the Wahabees, this means that 'witr' is of one 'Rak'at'; only one, separate from all the 'Rakaat. With this interpretation, this Hadith will contradict many other Hadiths and the combination of the Hadiths will be impossible. The Hanafees translate it. 'Witr' is one Rak'at, with two, its interpreters being those Hadiths which we have quoted in the first section. Or in this Hadith, 'witr' has been used as a subject (Ism faail اسم فاعل), that is, it is one Rak'at which makes the 'Tahajjud prayer odd number; when combined to two, it makes the whole Salât odd; the Salâti offered 8-Rakaat Tahajjud, so long as two by two Rakaat are offered, the Salât remains (juft جفت) even number; when one more 'Rak'at is added to two, it becomes (Taq طاق) i.e. Eleven Rakaat. In this form, this Hadith is reconciled to the other Hadiths. It is necessary to remove contracdiction among the Hadiths.

Objection No. 4: Abu Daud, Nisai Shareef reported from Hadrat Ali (RA):

He says that the Holy Prophet said: Allah is 'witr' (without a pair) and He likes 'witr'; So, oh, the followers of Quran! Offer 'witr'.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُ
وِتْرٌ يُحِبُّ الْوِتْرَ فَاَوْتِرُوْا يَا اَهْلَ الْقُرْآنِ

The Hanafees should tell whether Allah is one or Three. When He is one, the 'witr' should also be One Rak'at, and not Three. The Holy Prophet has linked 'Salât of witr' to Allah's being 'witr' (with out a pair).

Reply: It has two replies: 'Ilzami الزامی' and 'Tehqiqi تحقیقی' (accusatory and investigative). The accusatory reply' is: Then the Wahabees should offer one Rak'at also in Maghrib Fard, instead of Three, because the 'Fard'of Maghrib are the 'witr' of the Day and these 'witr' are the 'witr' of the Night as is narrated in the Hadith and we have reproduced the Hadith in the first section. If the Wahabees say that it has been reported in other narrations that the Holy Prophet used to offer 3 'Fard' of the Maghrib Prayer, then we say that it has also appeared in the narrations that the Holy Prophet used to offer Three 'Rakaat in 'Witr Salât' (see first section). The 'investigative reply' is: The Holy Prophet has likened Almighty Allah only in the matter of (being witr) i.e. being (without a pair) and not in being one. Three is 'witr' and one is also 'witr' (odd). In similitude, even resemblance in one thing is enough; complete resemblance is not necessary. Therefore, the Holy Prophet said 'witr', and not 'وَاحِدٌ one' i.e. he did not say: Almighty Allah is One and He likes one Rak'at. Allah says:

The parable of His light is as if there were a niche and within it a lamp (35: Noor 24).

مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ

Here Almighty Allah has likened His light (Noor) to a lamp in being light; now if someone says that the lamp has oil and a wick; hence, there should also be oil and wick in Allah's light it is his gross foolishness. We say that so-and-so person is a lion and obviously it means that he is powerful or brave like a lion; it does not mean that he (the person) has also a tail and paws.

Objection No. 5: In Bukhari Shareef, it is reported by Hadrat Ibn Abi Mulaikah:

Ameer Muawya (RA) offered one-Rak'at-witr after the Isha prayer. At that time, Ibn Abbas (RA)'s slave was present. He talked to Hadrat Ibn Abbas about it. He said: Say nothing to him; he is a Sahabi of the Holy Prophet.

اَوْتَرَ مُعَاوِيَةُ بَعْدَ الْعِشَاءِ بِرَكْعَةٍ وَعِنْدَهُ مَوْلٰى لِابْنِ عَبَّاسٍ فَاَتٰى اِبْنَ عَبَّاسٍ فَاَخْبَرَهُ فَقَالَ دَعْهُ فَاِنَّهُ قَدْ صَحِبَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

It shows that Ameer Muawya (RA) used to offer One-Rak'at witr; it is a Sahabi's practice (Amal).

Reply: This Hadith is a strong argument of the Ahnaf (Hanafees) that witr is of three Rakaat because when Ameer Muawya offered 'One-Rak'at witr', Ibn Abbas

(RA)'s slave felt greatly astonished and he complained to Ibn Abbas. Astonishment occurs when something unusual and odd happens. It rather shows that no other Sahabi did use to offer one-Rak'at-witr' otherwise no astonishment would have occurred and he would have made no complaint whatsoever. Hadrat Ibn Abbas (RA) forbade raising objection, because Ameer Muawya was a Mujtahid and jurist and it is not proper to object to the error or lapse of a Mujtahid and a jurist for a non Mujtahid. It is mentioned in the second narration of this Bukhari in the following words:

عَنِ ابْنِ عَبَّاسٍ قِيْلَ لَهٗ هَلْ لَكَ فِىْ اَمِيْرِ الْمُؤْمِنِيْنَ مَعَاوِيَةَ مَا اَوْتَرَ اِلَّا بِوَاحِدَةٍ قَالَ اَصَابَ اِنَّهٗ فَقِيْهٌ

Hadrat Ibn Abbas was asked to tell if he had any objection to Hadrat Ameer-ul-Momimeen Muawya, who offers only 'One-Rak'at-witr': He replied, "He does aright; he is Mujtahid, Faqeeh (scholar, Islamic Law expert)".

It is vividly clear that all the Sahabah and Abdullah Ibn Abbas himself used to offer 3-Rakaat-witr and that's why a complaint was made against Ameer Muawya (RA)'s offering one-Raka'at-witr, but, as Ameer Muawya is a Sahabi a Mujtahid a Faqeeh), and the slipups of a 'Mujtahid Faqeeh' are also acceptable; don't voice an objection against them. This Hadith is, in fact, the Argument of the Hanafees; you are certainly misled about thinking it your own Argument; it is contrary to your stand.

Objection No. 6: Strangely enough, if we offer 'one-Rak'at-witr', the Hanafees object to it, but if Ameer Muawya offers 'one-Rak'at-witr', they raise no objection. If we practise 'Rafa Yadain' or say 'Aameen' loudly, we are condemned, but if Imam Shafaee offers prayers like us, he is neither called a 'Wahabee' nor is he subjected to any criticism. Why this uneven policy and why is this differentiation?

Reply: Yes, sir, it is correct. A scholar, Islamic Law Expert and Mujtahid gets reward even on his lapses, but when an ignorant person intentionally turns away from the scholars, makes a mistake, deserves punishment. If the civil surgeon, who is a qualified government employee, gives a wrong medicine to some patient, he is not charge-sheeted, but if an illiterate person prescribes a wrong medicine at Tandom, he is religiously as well as legally guilty. If a judge or a ruler punishes an accused, it is considered correct or justified even if they err, but if a lay man takes the law into his own hands and starts punishing the people himself, he is reckoned criminal and is liable to be sent to jail.

Look! A sanguinary battle was fought between Hadrat Ali and Muawya (RA): certainly Hadrat Ali was in the right whereas Amir Muawya was in the wrong, but neither of them is a 'sinner'; whoever casts aspersions on their character is bound to lose his Faith (Eeman). The holy Quran recounts Hadrat Daud and Suleyman's different judgements in one case:

And remember David and Solomon, when they gave judgement in the matter of the field into which the sheep of certain people had strayed by night; we did witness their judgement. To Solomon we inspired the (light) understanding of the matter. To each (of them) We gave Judgement and Knowledge (79: Ambiaa 21).

اِذْ يَحْكُمَانِ فِى الْحَرْثِ اِذْ نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِ
وَكُنَّا لِحُكْمِهِمْ شَاهِدِيْنَ فَفَهَّمْنَا هَا سُلَيْمَانَ وَكُلًّا
اٰتَيْنَا حُكْمًا وَّ عِلْمًا

Note! In this case, Hadrat Suleyman and Daud (AS) gave different judgements. Hadrat Suleyman's judgement was right, as subsequently, countenanced by Allah Almighty; as compared with it, the judgement of Hadrat Daud (AS) was a 'Khata-e-Ijtehadi خطاء اجتہادی ' lapse of a Mujtahid, but Allah showed no wrath. Why? Because he was a 'Mujtahid and there is no 'wrath' on the lapse of a Mujtahid. O, Wahabees! Even if you practise 'Rafa Yadain' or say 'Aameen' loudly, as a follower of Imam Shafaee, you will not be called 'Wahabee' and there will be no grouse against you. Despite being ignorant, you take the law into your own hands and, with such deliberate effusions, create mischief in the religion; and that's why you are taken to task in the present way.

Objection No. 7: All the Hadiths in favour of 'Three-Rakaat-witr' are 'Daeef' and the 'Daeef' Hadiths cannot serve as a conclusive evidence (Hujjat حجة).

Reply: Yes, sir, these Hadiths are 'Daeef' only because these are against you or because all the Hadiths have become 'fourteen-hundred years old'! A man becomes old Daeef (weak) in sixty years, then why should the Fourteen-hundred years old) Hadiths not become Daeef (weak)! Your harping on the same string (i.e. 'Daeef Hadith') has turned the people into the deniers of the Hadiths. We have already given our replies to this objection time and again in this book.

✸

Recitation of Qunut-e-Nazilah قنوت نازله is Forbidden

It is 'Sunnah' to recite Dua-e-Qunut دعاء قنوت in the third Rak'at of 'witr', before 'Rukoo', and it is 'Makrooh' and against 'Sunnat' to recite 'Qunut-e-Nazilah' in 'Fard' of fajr prayer, in second Rak'at, after 'Rukoo'. But the Wahabees' practice (amal) is just the opposite. They do not recite Dua-e-Qunut in 'witr' except on certain dates of Ramadan, but they always recite Qunut-e-Nazilah in 'fajr' prayers, after 'Rukoo' of the second Rak'at. Some Deobandi Wahabees (who are inwardly Non-Muqallid) have also started reciting 'Qunut-e-Nazilah in Fajr prayer, under one pretext or another. Therefore, this chapter is also divided into two sections; in the first section we shall produce proofs in support of the above Sunnah and the Second section is devoted to question – answer.

Section No. 1

'Qunut-e-Nazilah' means a 'Dua' (prayer) at the time of some distress or calamity. The Holy Prophet (ﷺ) once, in the hour of some horrifying distress, recited this 'Dua Qunut' in the second Rak'at, after Rukoo, of the Fajr prayer. Afterwards, the Quranic Ayah disallowed this 'Dua'. After this cancellation, the Holy Prophet never recited it. The relevant arguments are as follows:

Hadith No. 1 and 2: Bukhari and Muslim narrated from Hadrat Anas (RA) that he said in reply to a question put by Hadrat Asim Ahwal:

اِنَّمَا قَنَتَ رَسُوْلُ اللّٰہِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَهْرًا اِنَّهٗ كَانَ بَعَثَ اُنَاسًا يُقَالُ لَهُمْ الْقُرَّاءُ سَبْعُوْنَ
رَجُلًا فَاُصِيْبُوْا فَقَنَتَ رَسُوْلُ اللّٰہِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوْعِ شَهْرًا يَدْعُوْ عَلَيْهِمْ

The Holy Prophet recited 'Qunut-e-Nazilah' only for one month. He sent seventy Sahabah (who were Qaris قاری) to a certain place for the purpose of 'Tableegh' (propagation of Islam). They were martyred. the Holy Prophet recited 'Qunut Nazilah' for one month, after Rukoo, cursing those non-believers.

The limit of 'one month' shows that the action of the Holy Prophet was not a perpetual action, so long as there was a cause, he practised it for one month; subsequently, it was cancelled.

Hadith No. 3: Tahavi Shareef narrated from Hadrat Abdullah ibn Masuood (RA):

The Holy Prophet (ﷺ) recited 'Qunut Nazilah only for one month so as to curse 'Ri'al' and Zakawan tribes (رِعْلٍ وَذَكْوَانَ). When the Holy Prophet dominated them, he gave up reciting it.

قَالَ قَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُوْ عَلٰى عُصَيَّةَ وَذَكْوَانَ فَلَمَّا ظَهَرَ عَلَيْهِمْ تَرَكَ الْقُنُوْتَ

That the Holy Prophet 'gave it up' is clearly mentioned in this Hadith.

Hadith No. 4 to 7: Abu Yaala Musali, Abu Bakar Bazzâr, Tibrani narrated in Kabeer and Behiqi narrated from Hadrat Abdullah ibn Masuood (RA):

The Holy Prophet (ﷺ) recited Qunut Nazilah only for one month, during which he cursed the tribes of Usayyah and Zakawan. When he over-powered them, he discontinued reciting it. Bazzâr has said in his narration that the Holy Prophet recited Qunut Nazilah only for one month; he never recited it either before or after it.

قَالَ قَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُوْا عَلٰى عُصَيَّةَ وَذَكْوَانَ شَهْرًا فَلَمَّا ظَهَرَ عَلَيْهِمْ تَرَكَ الْقُنُوْتَ وَقَالَ الْبَزَّارُ فِى رِوَايَتِهٖ لَمْ يَقْنُتِ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَّا شَهْرًا وَّاحِدًا لَمْ يَقْنُتْ قَبْلَهٗ وَلَا بَعْدَهٗ

Hadith No. 8 and 9: Abu Daud, Nisai narrated from Hadrat Anas (RA):

Verily, the Holy Prophet (ﷺ) recited Qunut Nazilah only for one month; afterwards, he discontinued it.

اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَنَتَ شَهْرًا ثُمَّ تَرَكَهٗ

Hadith No. 10 to 12: Tirmizi, Nisai and Ibn-e-Majah narrated from Hadrat Abu Mâlik Ashjaee:

He asked from his father that he had offered Salât behind the Holy Prophet, Abu Bakar, Usman and Ali (RA) for five years, in Kufa, whether these persons ever recited Qunut-e-Nazilah. He said: It is 'Bid'at'; my son.

قَالَ قُلْتُ لِاَبِىْ يَآ اَبَتِ اِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبِىْ بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ هٰهُنَا بِالْكُوْفَةِ نَحْوًا مِنْ خَمْسِ سِنِيْنَ كَانُوْا يَقْنُتُوْنَ قَالَ يَا بُنَىَّ مُحْدَثٌ

That is, it is utterly against Sunnah to always recite Qunut Nazilah, besides being an 'evil-heresy' (Bid'at-e-Sayyiyah بدعة سَيِّئة).

Hadith No. 13 and 14: Muslim and Bukhari have narrated a long Hadith from Hadrat Abu Hurairah (RA) with the concluding words:

During some of his prayers (Salât) the Holy Prophet used to say: O, Almighty Allah! send curse on so-and-so tribes of Arab; then this Ayah was revealed لَيْسَ لَكَ.

وَكَانَ يَقُوْلُ فِي بَعْضِ صَلٰوتِهٖ اَللّٰهُمَّ الْعَنْ فُلَانًا
وَفُلَانًا لِاَحْيَاءٍ مِنَ الْعَرَبِ حَتّٰى اَنْزَلَ اللّٰهُ لَيْسَ لَكَ
مِنَ الْاَمْرِ شَيْءٌ

Three points clearly emerge from this Hadith (1) Recitation of Dua Qunut Nazilah in Fajr prayer stands cancelled. (2) The Hadith can be cancelled by the Quranic Ayah; the recitation of 'Qunut Nazilah' is proved by the Hadith and its cancellation is proved by the holy Quran. (3) It is 'jaiz' (lawful) to curse or wish ill of the enemies of the Religion. The people who were cursed by the Holy Prophet were not his enemies but the religion of Islam's. When 'jihad' can be fought against them, they can also be cursed. Yes, of course, the Holy Prophet has forgiven his personal enemies — hence, there is no contradiction in the Hadiths.

Hadith No. 15: Hafiz Talha Ibn Mohammad Muhaddis has in his 'Musnad', narrated on the authority of Imam Abu Haneefah (RA):

Imam-e-Aazam Abu Haneefah narrates from Hadrat Ibn Ayyash from Ibrahim Nakhaee from Hadrat Alqamah, Hadrat Abdullah ibn Masuood that the Holy Prophet never recited Qunut Nazilah in fajr prayer (save for a month, when he cursed the idolaters engaged in fight with him.

عَنِ الْاِمَامِ الْاَعْظَمِ عَنْ اَبَّانَ ابْنِ عَيَّاشٍ عَنْ اِبْرَاهِيْمَ
عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَمْ يَقْنُتْ
رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْفَجْرِ اِلَّا شَهْرًا
وَاحِدًا لِاَنَّهٗ حَارَبَ الْمُشْرِكِيْنَ فَقَنَتَ يَدْعُوْا عَلَيْهِمْ

Hadith No. 16 and 17: Hafiz Ibn Khusrau, in his Musnad, and Qadi Umar ibn Hasan Ashnani from Imam Abu Haneefah and he from Hammad and Hammad from Hadrat Ibrahim Nakhaee, narrate:

Neither Hadrat Abu Bakar and Umar and nor Hadrat Usman and Ali Murtada, recited Qunut Nazilah. However, Hadrat Ali recited Qunut Nazilah when he was at war with the Syrians.

قَالَ مَاقَنَتَ اَبُوْبَكْرٍ وَعُمَرُ وَلَاعُثْمَانُ وَلَا عَلِيٌّ حَتّٰى
حَارَبَ اَهْلَ الشَّامِ فَكَانَ يَقْنُتُ

Hadith No. 18: Abu Mohammad Bukhari narrated from Imam Abu Haneefah who himself narrated from Atiyyah Aufee he narrated from Abu Saeed Khudri - Sahabi:

He narrated from the Holy Prophet that he (Holy Prophet) never recited Qunut Nazilah except for 40 days. During these 40 days, he crused Usayyah and Zakawan. Afterwards, till the last breath of his life, he did not recite 'Qunut Nazilah'.

عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ اَنَّهٗ لَمْ يَقْنُتْ اِلَّا
اَرْبَعِيْنَ يَوْمًا يَدْعُوْا عَلٰى عُصَيَّةَ وَذَكْوَانَ ثُمَّ لَمْ
يَقْنُتْ اِلٰى اَنْ مَّاتَ

We have reproduced only these 18 Hadiths as example, otherwise, ther are still many Hadiths, prohibiting the recitation of Qunut-Nazlila. If you so wish, you can read Tahavi Shareef and Saheeh-ul-Behari etc.

It is also the demand of common sense that 'Qunut Nazilah' should not be recited in Salât, for the following four reasons:

First, the 'Fard' 'Rakaat of Five time prayer vary: Fajr, Asr, Isha and Maghrib have two, four and three Rakaats but no 'Fard Salât' is different from the other 'Salât' in 'Arkan اركان'pre-requisites', or 'Dua' (prayer) etc; the 'Arkan' and 'Dua' of all are similar. Consequently, when there is no Qunut-e-Nazilah in four 'Salâtes', there should also be no Qunut Nazilah even in the 'Fards' of 'Fajr'. ***Second***, (in Fards offered congregationally) 'Dua' and 'Zikr' are brief; in 'Nafal', there is no such restriction or limitation, ***NOTE***: when a Salâti offers Salât alone he, after Rukoo, says not only سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ but also ' رَبَّنَا لَكَ الْحَمْد ' but when he offers 'Salât' with the Jama'at, the Imam does not say ' رَبَّنَا لَكَ الْحَمْد '; he only says ' سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ ' and the follower, as against this, say ' رَبَّنَا لَكَ الْحَمْد ' but he does not utter the words سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ . When so much brevity is desirable in these prayers, the recitation of so long 'Dua' i.e. Dua-e-Qunut, after Rukoo, in Fajr prayer, defeats the very purpose of 'Shrah' (Quranic interpretation). ***Third***, the essential parts of Salât especially the in 'fards' of Five-Time-Prayer- should be closely linked with one another. 'Sajdah' immediately after 'Qiyam' and 'Qiyam' immediately after 'Sajdah' or 'Jalsah' (to sit after the first 'Sajdah') — to de-link these is against the aim of 'Shrah'. During 'Qomahقومه' (standing), after the Rukoo in Fajr prayer, one should stand as long as one could recite ' سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ '. If (in Qomah قومه) 'Qunut Nazilah' is recited, the prostration — the best 'part' of Salât shall be delayed and if (delay in performing Fard) occurs because of forgetfulness, 'Sajdah Sahvسجده سهو' becomes necessary (wajib), and if it happens on account of deliberate intention, the Salât is rendered 'Fasid فاسد ' (defective). In short, during Salât, Qunut Nazilah should not be recited, so that the essential/ pre-requsites of Salât may be closely linked together.

Fiqhi Injunction: According to Hanafee doctrine, one had better recite 'Qanut-e-Nazilah' before or after Salât, at the time of some distress or war, so as to avoid disagreement with the allustrious Sahabah, because some Sahabah used to recite Qunut Nazilah on such occasions while some others deemed it irrevocably cancelled. However, if some one recites Qunut Nazilah in the second Rak'at of Fajr prayer, after Rukoo, it is 'Jaiz' (although he will not be said to have 'acted well'). Complusions make prohibitions 'Mubah' (lawful, 'jaiz'). But it should be recited in a low voice, and not loudly. Moreover, if it is recited in any Salât other than Fajr, the Salât will be rendered Fasid فاسد(defective), because the Salâti has intentionally delayed 'Sajdah' — (delay in performing fard) is a factor which render Salât defective).

One Doubt: Some people say that in usual distress or at the time of war, in every 'Jahri Salât جهری صلوٰۃ ' i.e. Fajr, Maghrib and Isha, Qunut Nazilah should be recited, as stated in Sharah Niqayah شرح نقایہ and Ghayat-ul-Autâr غاية الاوطار :

On this occasion, the Imam should recite Qunut-e-Nazilah in 'Jahri' Salât — this is the word of Imam Sauri and Ahmad.

قَنَتَ الْإِمَامُ فِی صَلٰوةِ الْجَهْرِ وَهُوَ قَوْلُ الثَّوْرِیْ وَاَحْمَدُ

In the Punjab, a few illiterate Imams, on the basis of this argument, recited Qunut Nazilah, for many days, in Maghrib, Isha fajr and even in all other prayers, spoiling the other people's prayers.

Removal of Doubt: In Shrah Niqayah شرح نقایہ and Ghayat-ul-Autâr غاية الاوطار, here the copyist has erroneously written 'Jahar جہر ' instead of 'Fajr فجر ' i.e. he changed ' ف ' into ' ج '. So in Eshbah-wan-Nazâir اشباہ النظائر, at this very place, the words 'صَلٰوۃ الفجر ' (Fajr Prayer) appear instead of صَلوٰۃ الْجَهْرِ (Jahar Prayer). Moreover, Tahtawi Ala, Dur-ul-Mukhtar طحطاویؔ علی در المختار, and Allamah Ibn Aabidain Shâmi, in Munhat-ul-Khalâik Ala Bahruraiq منحة الخلائق على بحر الرائق say:

Probably, the word ' فجر ' (Fajr) has been transposed into ' جہر ' (Jahar).

وَلَعَلَّهٗ مُحَرَّفٌ عَنِ الْفَجْرِ

Tahtavi writes as under:

Bahruraiq's saying that in case of catastrophe befalling the Muslims, the Imam should recite Qunut Nazilah in Salât-ul-Jahar, is a clerical error; the correct word here is ' فجر ' (Fajr).

وَالَّذِیْ يَظْهَرُلِیْ اَنَّ قَوْلَهٗ فِی الْبَحْرِوَاِنْ نَزَلَ عَلَی الْمُسْلِمِیْنَ نَازِلَةٌ قَنَتَ الْاِمَامُ فِی صَلٰوةِ الْجَهْرِ تَحْرِيْفٌ مِنَ النَّسْخِ وَصَوَابُهٗ الْفَجْرَ

We have briefly discussed the issue in these pages; for a thorough knowledge of the issue of Qunut Nazilah, we would advise the readers to study our book 'Fatawa Naeemiah' فتاویٰ نعیمیہ. As at some places, even the Deobandis are reported to be reciting Qunut Nazilah, we have dealt with this subject in our book rather more comprehensively.

Section No. 2

Objections and Replies

We honestly reproduce below all the objections (with our replies thereto) so far received by us from the Non-Muqallid Wahabees. If, in future, any new doubt comes to our knowledge, we shall, God willing also try to remove it.

Objection No. 1: All those Hadiths which you have quoted about not reciting Qunut Nazilah are 'Daeef' — and the 'Daeef Hadiths' cannot be taken as a 'conclusive evidence' (Hujjat حجة). (The old lesson!).

Reply: Although we have replied to this objection repeatedly, now we again give below a definte and decisive reply:

These traditions are not our arguments; our real argument is the verdict of Imam-e-Azam Abu Haneefah (RA). We reproduce these Ayahs and Hadiths so as to support the issues. The Hadiths and Ayahs are the arguments of Imam Abu Haneefah (RA). These Isnads are not the 'Isnads' of his Hadiths; his 'Isnads' are brief, true and reliable, having two or three highly trustworthy narrators. You have already seen Hadith No. 18 in the first section of this chapter. Only two narrators are the in 'Isnad' of the Imam Sahib, (Atya Aufee, Abu Saeed Khudri) and Hadith No: 15 has only four narrators – Aban ibn Ayyash, Ibrahim Nakhaee, Alqamah, ibn Masuood. Tell me who is 'Daeef' among them. Since the Imam Sahib belongs to the 'Khair-ul-Quroon' era, there are only few narrators in the 'Isnad' of his Hadiths, the question of 'Daeef' does not arise. These ills and weaknesses (Duaf ضعف and Tadlees تدليس) rose their ugly heads after a long time. Yes, if any one of your narrations comes out to be 'Daeef', it is a bombshell for you, because these very Isnads are your arguments on which your religion is based. There is a vast gap between your and the Holy Prophet's era, the Isnad of your narrations are long, full of all kinds of ills. Hence, you can frighten only the Non-Muqallid with the repetition of 'Daeef', 'Daeef'; the Hanafees are not the least affected by it. The other replies are the same that we have already submitted in the previous chapters. By the grace of God, we have presented so many 'Isnads' of our Hadiths that those Hadiths have become 'Hasan' and their 'Duaf' (weaknesee) has been dispelled.

Objection No. 2: Ibn-e-Majah narrated that someone asked Hadrat Anas (RA) as to when the Holy Prophet recited 'Qunut', he replied:

قَنَتَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوْعِ
وَفِيْ رِوَايَةٍ قَبْلَ الرُّكُوْعِ وَبَعْدَهٗ

The Holy Prophet recited 'Qunut' after 'Rukoo' and according to another narrations he recited Qunut before as well as after 'Rukoo'.

This means that reciting 'Qunut' is the Sunnah of the Holy Prophet (ﷺ).

Reply: ***First***, there is no mention of Qunut-e-Nazilah in this Hadith. The writer of Mishkat has referred to this Hadith while discussing 'Dua-e-Qunut' (which is recited in 'witr'). It shows that here 'Qunut' means 'Dua-e-Qunut in witr' — hence, your argument is wrong. ***Second***, even if we take it as 'Qunut-e-Nazilah' it does not say that the Holy Prophet perpetually recited it. We have already proved in the first section that the Holy Prophet recited Qunut-e-Nazilah for one month or one month and few days. Afterwards, he gave up reciting it forever. So, this Hadith stands abrogated and to argue on the basis of an abrogated Hadith is a heinous crime. ***Third***, even if 'Qunut' is meant as 'Qunut Nazilah' in this Hadith, it has not been decided whether it should be recited before or after Rukoo; then how did you decide that Qunut-e-Nazilah be recited after Rukoo? This Hadith also goes against you. ***Fourth***, this Hadith comes from Ibn-e-Majah; his 'Isnad' are 'Majrooh مجروح' criticized and that's why both Muslim and Bukhari refused to include it in their books. Muslim and Bukhari's narrations are contrary to this Hadith (as stated by us in the first section). Hence, this Hadith is 'Majrooh مجروح'. Briefly speaking; you cannot base your arguments on it in any way.

Objection No. 3: Tuhavi Shareef, with many 'Isnads', has narrated from Hadrat Abu Hurairah (RA); a narration with so many 'Isnads' cannot be Daeef:

When the Holy Prophet had said the 'Qirat' in 'fajr' prayer, he used to genuflect (Rukoo) after saying 'Takbeer; and lifted his sacred head after Rukoo, and said سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ He stood and said this 'Dua' O God! deliver Waleed Ibn Waleed...ibid

قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ
حِيْنَ يَفْرَغُ مِنْ صَلٰوةِ الْفَجْرِ مِنَ الْقِرَاءَةِ وَيُكَبِّرُ وَ
يَرْفَعُ رَاسَهٗ وَيَقُوْلُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ يَقُوْلُ وَهُوَ
قَائِمٌ اَللّٰهُمَّ اَنْجِ الْوَلِيْدَ ابْنَ الْوَلِيْدِ الخ

Tahavi Shareef is Hanafee's book; it provides enough proof for the recitation of 'Qunut Nazilah.

Reply: It appears that you have not seen this narration made by Hadrat Abdur Rahman Ibn Abi Bakar, on this very page of Tahavi (how you could see it; it ran against you now see the last words):

The Holy Prophet used to recite Qunut Nazilah in 'fajr' prayer. When the Ayah لَيْسَ لَكَ (128 Aale-Imran 3) had been revealed, then Holy Prophet never cursed anybody in his prayer (Salât).

فَاَنْزَلَ اللّٰهُ عَزَّوَجَلَّ لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ فَمَا دَعَا
رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِدُعَاءٍ عَلٰى اَحَدٍ

This Ayah has cancelled all the Hadiths reproduced by you on this subject — and it behoves none but you to present the 'cancelled Hadiths' as arguments!

Objection No. 4: According to Hadiths, Hadrat Ali (RA) used to recite 'Qunut Nazilah' during the war of Safaen صفین. In some narrations, Hadrat Umar (RA) is reported to have recited 'Qunut-e-Nazilah. These illustrious Sahabah's reciting 'Qunut-e-Nazilah' leaves no doubt about it being an act of Sunnah.

Reply: It has two replies; accusatory (Ilzami) and analytical (Tahqeeqi). The accusatory reply is: These narrations are also against you, because there is mention of 'state of war' in these narrations; Hadrat Umar (RA) and Hadrat Ali (RA) used to say this 'Dua' while fighting with the Non-believers and Kharjees خوارج or in the war of Baghat بغاة' respectively. It clearly shows that they did not say this 'Dua' in peace times, but you always recite it. How many battles did you fight with the non-believers? Which 'Jihad' have you waged, except making the Muslims 'Mushrik' and fighting with them?

According to our research, as we have already written in the first section, the venerable Sahabah differed with one another about the issue of 'Qunut Nazilah'. Some Sahabah considered it absolutely 'cancelled' and termed it as 'Bid'at' e.g. Hadrat Abu Mâlik Ashjaee (RA) (as stated by us in the first section, with reference to Nisai and Ibn-e-Majah) and some other Sahabah recited Qunut-e-Nazilah in war times as done by Hadrat Umar and Ali (RA). This is why our jurists (Fuqaha) say that even today, in a state of war, it is 'jaiz' (lawful) to recite Qunut-e-Nazilah, although it is not desirable. However, 'its perpetual recitation' is not considerd 'jaiz' by any Sahabi. The thrust of our discussion is its perpetual recitation. Your 'claim' does not match with your 'argument'. We challenge all the Wahabees to show us even one 'Marfoo' 'Saheeh' Hadith in which perpetual recitation of Qunut Nazilah may have been enjoined or even roughly mentioned. Insha Allah, you will find none till the Doomsday. Then why do you unduly insist on it; you had better become 'Muqallid' and offer Salâts correctly.

Appendix

Always Recite Dua-e-Qunut دعاء قنوت in 'Witr'

Since the Non-Muqallid Wahabees always forbid the people to recite 'Dua-e-Qunut' in 'witr' (Wahabees recite it only during the last 15 days of Ramadan) and we Hanafees recite it throughout the year, I thought it advisable to write something on this issue as well. It is Sunnat to recite 'Dua-e-Qunut' perpetually in the last Rak'at of 'witr' after 'Qirat' before – 'Rukoo'; to act conversely is highly reprehensible. In this connection, the following Hadiths can be quoted:

Hadith No. 1 and 2: Imam Muhammad, in 'Aasârآثار', and Hafiz Ibn-e-Khusrau Muhaddis from Imam Abu Haneefah (RA) and he from Hadrat Hammâd who from Ibrahim Nakhaee and he from Hadrat Abdullah Ibn-e-Masuood (RA) (Sahabi) narrated:

that he recited 'Dua-e-Qunut' in 'witr' before 'Rukoo' throughout the year.

اَنَّہٗ کَانَ یَقْنُتُ السَنَةَ کُلَّهَا فِے الْوِتْرِ قَبْلَ الرُّکُوْعِ

Hadith No. 3 and 4: Dar Qutni and Behiqi narrated from Hadrat Suwaed Ibn Ghaflah (RA):

He says; I heard Hadrat Abu Bakar Siddiq, Umar Farooq, Usman Ghani and Ali Murtaza saying that the Holy Prophet (ﷺ) recited Dua-e-Qunut in the last 'Rak'at of 'witr' and the Sahabees also did so.

قَالَ سَمِعْتُ اَبَا بَکْرٍوَّ عُمَرَ وَعُثْمَانَ وَعَلِیّاً
یَقُوْلُوْنُ قَنَتَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ
فِیْ اٰخِرِ الْوِتْرِ وَکَانُوْ یَفْعَلُوْنَ ذَالِكَ

Hadith No. 5 to 8: Abu Daud, Tirmizi, Nisai and Ibn-e-Majah narrated from Hadrat Ali Murtada (RA):

Verily, the Holy Prophet used to recite this, 'Dua' in his last 'witr'اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ

اَنَّ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ کَانَ یَقُوْلُ فِی
اٰخِرِوِتْرِہٖ اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ الخ

We have here presented only a limited number of Hadiths, otherwise books abound in Hadiths on this subject. There is absolutely no mention of the fact that the Holy Prophet or illustrious Sahabah recited Dua-e-Qunut only during the last fifteen days of the holy month of Ramadan, with no example of reciting it before or after it. As against this, Sayyidena Abdullah Ibn Masuood (RA) is reported to recite Dua-e-Qunut all the year round. It clearly shows that the recitation of Dua-e-Qunut in 'witr' before 'Rukoo' throughout the year is not only the Sunnat of the Holy Prophet but also that of the estimable Sahabah.

Let us remember that the Non-Muqallid Wahabees possess only one Hadith about reciting Dua-e-Qunut during the last half of Ramadan. This Hadith has been narrated by Abu Daud from Hadrat Hasan Basri:

Hadrat Umar ibn Khattab assembled the people with Ubai-ibn-Ka'ab; he led their Taraveeh prayers for twenty nights, but he did not recite Qunut (except in the last half of Ramadan).

اَنَّ عُمَرَ ابْنَ الْخَطَّابِ جَمَعَ النَّاسَ عَلٰی اُبَیِّ ابْنِ
کَعْبٍ فَکَانَ یُصَلِّی بِهِمْ عِشْرِیْنَ لَیْلَةً وَلَا یَقْنُتُ
بِهِمْ اِلَّا فِی النِّصْفِ الْبَاقِی

The Non-Muqallids say that it is Sahabah's 'Sunnah' to recite Dua-e-Qunut during the last 15 days of the holy month of Ramadan.

Reply: There can be two replies to this objection (1) O, Wahabees! Do you believe in full or half of Hadith? If you believe in the half of Hadith, then why? And if you trust in full Hadith, it also says that Hadrat Ubai ibn Ka'ab used to lead the Taraveeh prayers of all the Sahabah for 20 nights. Why do you offer 8-Rakaat Taraveeh prayers whole month? Why not for only 20 nights? About such absurd actions, the holy Quran says:

Then is it only a part of the book that ye believe in, and do you reject the rest? (85: Baqarah 2)

اَفَتُؤمِنُوْنَ بِبَعْضِ الْكِتَابِ وتَكْفُرُوْنَ بِبَعْضٍ

If 'Dua-e-Qunut for 15 days' is proved by this Hadith, then 'twenty-Rakaat Taraveeh' for only 20 nights are also proved. Hence, this Hadith also goes against you. (2) There is no mention of Dua-e-Qunut in this Hadith; obviously it must be some other Dua, in which 'Dua' might have been said for the destruction of the non-believers, as, during this period, many battles were fought against the non-believers. Believably, the illustrious Sahabah — during the last days of Ramadan, in which, 'nigh of Qadr' and the nights of 'Aetikaf اعتكاف ' also fall must be praying for the destruction of the non-believers and for the victory of the Muslims. If we take it for Dua-e-Qunut, this Hadith disagrees to the Hadith produced by us, in which it is clearly stated that the venerable Sahabah recited Dua-e-Qunut throughout the year. As far as possible, efforts should be made to achieve reconciliation among the Hadiths (3) Even this Hadith does not prove '15-day Dua-e-Qunut', because Ubai ibn Ka'ab led the Taraveeh prayers for 20 nights, reciting 'Dua-e-Qunut' during the second half days i.e. total 10 days (from the 10th of Ramadan to the 20th of Ramadan, Dua Qunut was recited), why do you recite it from 15th to 30th?

Our Challenge: We challenge the Wahabees of the whole world to present such a Murfoo Saheeh Hadith of Muslim, Bukhari that may enjoin 15-day-Dua-e-Qunut, forbidding its recitation before or after this period. No doubt, they could never do it till the day of Resurrection. Therefore, recant your present behaviour and always recite Dua-e-Qunut. Never feel shame at seeking God's forgiveness.

❋

Chapter-IX

How to Sit While Reciting 'Attahyat التحيات'

'Sunnat' for men is, in both 'Attahyats' (التحيات), to stand his right foot and lay his left foot and then sit on it. For Women, the 'Sunnat, is to take out both the feet to the right side and sit on the earth. The Non-Muqallid, in the first 'Attahyat', sit like men, but in the second 'Attahyat', they sit like women — and it is contrary to

'Sunnah' and, indeed, a very bad deed. Therefore, we divide this chapter also into two sections — one for its proofs and the second for 'Objections and Replies Thereto'.

Section No. 1

That men should stand their right foot in 'Attahyat' — whether it is first or second 'Attahyat' with the tips of the fingers turned towards the Ka'abah and lay down his left foot and sit on it, it is proved by a number of Hadiths. We reproduce below a few of them as an example:

Hadith No. 1: Muslim Shareef narrated a long Hadith from Hadrat Umm-ul-Momineen Ayeshah Siddiqah (RA). Its last words are:

وَكَانَ يَفْتَرِشُ رِجْلَهُ الْيُسْرٰى وَيَنْصِبُ رِجْلَهُ الْيُمْنٰى

He used to spread his left foot and stand his right foot.

Hadith No. 2 and 3: Bukhari and ·Nisai narrated from Hadrat Abdullah Ibn Umar (RA):

قَالَ اِنَّمَا سُنَّةُ الصَّلٰوةِ اَنْ تَنْصِبَ رِجْلَكَ الْيُمْنٰى وَتُثْنِىَ
الْيُسْرٰى زَادَ النِّسَائِىْ وَاِسْتِقْبَالُهُ بِاَصَابِعِهَا الْقِبْلَةَ

According to Sunnat, the right foot should be stood and the left foot should be laid. Nisai adds: the fingers of the right foot should be turned towards the Qiblah (i.e. Kaabah).

Hadith No. 4 to 7: Bukhari Shareef, Mâlik, Abu Daud and Nisai narrated from Sayyidina Abdullah Ibn Abdullah Ibn Umar (RA):

اَنَّهُ كَانَ يَرٰى عَبْدَ اللّٰهِ ابْنَ عُمَرَ يَتَرَبَّعُ فِى الصَّلٰوةِ
اِذَا جَلَسَ فَفَعَلْتُهُ وَاَنَا يَوْمَئِذٍ حَدِيْثُ السِّنِّ فَنَهَانِىْ
عَبْدُ اللّٰهِ ابْنُ عُمَرَ وَقَالَ اِنَّمَا سُنَّةُ الصَّلٰوةِ اَنْ تَنْصِبَ
رِجْلَكَ الْيُمْنٰى وَتُثْنِىَ رِجْلَكَ الْيُسْرٰى فَقُلْتُ لَهُ
اِنَّكَ تَفْعَلُ ذَالِكَ فَقَالَ اِنَّ رِجْلَىَّ لَا تَحْمِلَانِىْ

He saw his father Abdullah Ibn Umar sitting cross-legged during Salât. He further said that once he himself sat like this. At that time, he was a child; Hadrat Abdullah forbade him to sit in this position, saying that the Sunnat of Salât is to stand the right foot and stretch the left foot. He added that he told Hadrat Abdullah that he himself sat cross-legged; he replied, "My feet cannot bear my weight (i.e. I am compelled to do so)".

Hadith No. 8 and 9: Tirmizi Shareef and Tibrani narrated from Hadrat Wile Ibn Hujr:

He said, "I came over to Madinah Munawwarah with the intention to see the Holy Prophet offering prayer (Salât). I saw that when he sat during Salât i.e. in 'Attahyat', he stretched his left foot and put his left hand on the thy and stood his right foot.

قَالَ قَدِمْتُ الْمَدِيْنَةَ قُلْتُ لَاَنْظُرَنَّ اِلٰى صَلٰوةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جَلَسَ يَعْنِى لِلتَّشَهُّدِ اِفْتَرَشَ رِجْلَهُ الْيُسْرٰى وَوَضَعَ يَدَهُ الْيُسْرٰى عَلٰى فَخِذِهِ الْيُسْرٰى وَنَصَبَ رِجْلَهُ الْيُمْنٰى

Hadith No. 10 to 13: Imam Ahmed Ibn Habban and Tibrani in 'Kabeer' narrated from Hadrat Rifa'ah Ibn Rafae رفاعه ابن رافع (RA):

Then, when you sit, sit on your left thy.

قَالَ فَاِذَا جَلَسْتَ فَاجْلِسْ عَلٰى فَخِذِكَ الْيُسْرٰى

Hadith No. 14: Tahavi Shareef narrated from Hadrat Ibrahim Nakhaee (RA):

He considered it 'Mustahab' (desirable) for men to stretch their left foot on the earth and sit on it.

اِنَّهٗ كَانَ يُسْتَحَبُّ اِذَا جَلَسَ الرَّجُلُ فِى الصَّلٰوةِ اَنْ يَفْرِشَ قَدَمَهُ الْيُسْرٰى عَلَى الْاَرْضِ ثُمَّ يَجْلِسُ عَلَيْهَا

Hadith No. 15: Abu Daud Shareef narrated from Hadrat Ibrahim Nakhaee:

He said that when the Holy Prophet offered prayers, he stretched his left foot, so much so that the arch had become black.

قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَلَسَ فِى الصَّلٰوةِ اِفْتَرَشَ رِجْلَهُ الْيُسْرٰى حَتّٰى اَسْوَدَّ ظَهْرُ قَدَمِهٖ

Hadith No. 16: Behiqi Shareef narrated from Sayyidena Abu Saeed Khudri (the last words of this long narration are):

When you sit during 'Salât', stand your right foot and stretch your left foot.

فَاِذَا جَلَسَ فَلْيَنْصِبْ رِجْلَهُ الْيُمْنٰى وَلْيُخْفِضْ رِجْلَهُ الْيُسْرٰى

Hadith No. 17: Tahavi Shareef reported from Hadrat Wile Ibn Hujr (RA):

I offered prayer led by the Holy Prophet and I thought that I should remember the 'Salât' of the Holy Prophet. He says: when the Holy Prophet sat for 'Attahyat', he stretched his left foot and then he sat on it.

قَالَ صَلَّيْتُ خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَاَحْفِظَنَّ صَلٰوةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَلَمَّا قَعَدَ لِلتَّشَهُّدِ فَرَشَ رِجْلَهُ الْيُسْرٰى ثُمَّ قَعَدَ عَلَيْهَا

Hadith No. 18: Tahavi Shareef narrated a long Hadith from Hadrat Abu Humaid Saaidi, with the following last words:

When the Holy Prophet sat for 'Attahyat', he stretched his left foot and stood his right foot, and thus recited Attahyat.

فَاِذَا قَعَدَ لِلتَّشَهُّدِ اِضْجَعَ رِجْلَهُ الْيُسْرٰی وَنَصَبَ الْيُمْنٰی عَلٰی صَدْرِهَا وَيَتَشَهَّدُ

These 18 Hadiths have been presented just for example, otherwise there are a great number of Haidths on this subject, with a special mention of 'Attahyat' and without the restriction of the first or the second 'Attahyat'. It reveals that in 'Attahyat', the men should sit on thier left foot, and not taking out both the feet, like women.

Common sense also demands that even in the second 'Attahyat' men should sit on their left foot. Because there is consensus about sitting like that in the first attahyat and also sit in the same position in between the two prostrations (Sajdah). The Wahabees opine differently in regard to the last 'Attahyat'. It is, 'wajib' to sit in the first 'Attahyat' and it is 'Fard' to sit between two prostrations. If you consider it 'Fard' to sit in the second 'Attahyat', it should be like the sitting between prostrations i.e. on left foot, and if this 'sitting', is accepted as 'wajib', it should be like the sitting in the first 'Attahyat' i.e. on the left foot. Is it not a strange thing that those both the sittings should be on left foot and in this last sitting both the feet should be taken out to one side! Such a sitting has no peer in Salât. In short, sitting on the left foot is understandable, but sitting on the hips (touching the earth) is contrary to reason as well as tradition — and it should be avoided. It must, however, be remembered that woman does sit with her hips touching the earth and both the feet stretched on the right side, but, she sits in this position in the first 'Attayhat' as well as between the two prostrations; hence her sitting in such a manner is understandable. In short, every sitting of the women is on the earth, whereas the men's every sitting is on the left foot. God knows better in which category the Wahabees incomprehensible strange sitting position falls.

Section No. 2

Objections and Replies Thereto

We reproduce below all the arguments advanced so far by the Non-Muqallid Wahabees about this issue, and our replies thereto. May it please Almighty Allah:

Objection No. 1: Tahavi Shareef narrated from Hadrat Yahya Ibn Saeed:

When Qasim ibn Mohammad showed them how to sit in Salât, he stood his right foot and stretched his left foot aside; he sat on his buttocks; he did not sit on both of his steps. Then Qasim said: "This is what Abdullah ibn Abdullah ibn Umar showed me", telling me that his father Abdullah Ibn Umar also did so.

اَنَّ الْقَاسِمَ ابْنَ مُحَمَّدٍ اَرَاهُمُ الْجُلُوْسَ فَنَصَبَ
رِجْلَهُ الْيُمْنٰى وَثَنّٰى رِجْلَهُ الْيُسْرٰى وَجَلَسَ عَلٰى
وَرْكِهِ الْيُسْرٰى وَلَمْ يَجْلَسْ عَلٰى قَدَمَيْهِ ثُمَّ قَالَ
اَرَانِىْ هٰذَا عَبْدُ اللّٰهِ ابْنُ عَبْدِ اللّٰهِ ابنِ عُمَرَ وَحَدَّثَنِىْ
اَنَّ اَبَاهُ عَبْدَ اللّٰهِ ابْنَ عُمَرَ كَانَ يَفْعَلُ ذَالِكَ

In view of the above, it is Sahabah's Sunnat to sit on the earth, with both the feet strctched aside. The upright Sahabah did it as they had seen the Holy Prophet doing so.

Reply: ***First***, this Hadith is also against you, because it shows that Sayyidena Abdullah Ibn Umar used to sit in this position in every 'Attahyat' of every Salât, but you say that one should sit on the left foot in the first Attahyat (and sit so in the second). Hence, this Hadith contradicts your view. ***Second***, this Hadith runs counter to the narration which we have presented in the first section i.e. Sayyidena Abdullah Ibn Umar sat on his left foot in both 'Attahyats'; that Hadith was very strong. The present Hadith is 'Daeef' also on account of 'Isnad'; it is against 'Qiyas-e-Sharaee قیاس شرعی ' — and when Hadiths conflict with one another, the Hadith agreeing with the 'Qiyas-e-Sharaee' shall be preferred. ***Third***, this Hadith does not prove your word, because it does not clearly say that Abdullah Ibn Umar (RA) sat on his buttocks touching the earth; it simply says that he did not sit on both of his feet. In reality, the 'Salâtee' does not sit on both of his feet, he sits only on one of his feet (i.e. left foot). Hence, your argument is frivolously vain.

Objection No. 2: Tahawi Shareef and Abu Daud narrated a long hadith from Muhammad Ibn Amar and Ibn Ata. Its abridged version is as under:

I heard Abu Humaid Saaidi saying to a group of 10 pious Sahabah: "I know the 'Salât' of the Holy Prophet much better than you all. The Holy Prophet used to stretch his left foot in the first 'Attahyat' and sat on it. When he had prostrated (after which there is 'Salam'), he used to stretch his left foot aside and sit on the left buttocks touching the ground. The Sahabah said in reply. "You speak the truth".

سَمِعْتُ اَبَا حُمَيْدِ السَّاعِدِىَّ فِىْ عَشْرَةٍ مِنْ اَصْحَابِ
النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَعْلَمُكُمْ بِصَلٰوةِ
رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ اَنَّهٗ كَانَ فِى
الْجَلْسَةِ الْاُوْلٰى يُثْنِىْ رِجْلَهُ الْيُسْرٰى فَيَقْعُدُ عَلَيْهَا
حَتّٰى اِذَا كَانَتِ السَّجْدَةُ الَّتِىْ يَكُوْنُ فِىْ آخِرِهِ
التَّسْلِيْمُ اَخَّرَ رِجْلَهُ الْيُسْرٰى وَقَعَدَ مُتَوَرِّكًا عَلٰى شَقِّهِ
الْاَيْسَرِ فَقَالُوْا تِسْعًا صَدَقْتَ

It is clearly stated in this Hadith that it is 'Sunnat' to sit on the feet in the first 'Attahyat' and on the earth in the second 'Attahyat'. Abu Humaid Saaidi narrated this Hadith before a group of 10 Sahabah, who subsequently testified to it. It shows that the common Sahabah acted in the same manner as we do. (This is the most trumpted-up Hadith of the Non-Mmuqallid Wahabees).

Reply: This Hadith is not only 'Daeef', but also cooked-up, because its narrator (Ravi) is Mohammad Ibn Amar ibn Ata' who is notrious for telling lies. He used to say, 'سَمِعْتُ اَبَا حُمَيْدٍ وَّاَبَا قَتَادَةَ' I heard from Abu Humaid and Abu Qatadah, although Abu Qatadah was companion of Hadrat Ali (RA) and he was martyred during his life-time; Hadrat Ali led the funeral prayer of Abu Qatadah and Mohammad Ibn Amar was born after the caliphate of Hadrat Ali. Then how did he meet Abu Qatadah? Such a liar can never be trustworthy; his Hadith can never be practical (See Tahavi Shareef, last lines of this very chapter).

The Hadith which Tahavi Shareef has narrated, from Abbas Ibn Sohail (as we have stated in the first section), in this very chapter, is Abu Humaid Saaidi's Saheeh Hadith, in which the Holy Prophet is reported to be in the habit of stretching his left foot and sitting on it and reciting 'Attahyat'. What a tragedy that you base your religion on such absurd, false and 'Daeef' narrations made by lying narrators and when the Hanafees reproduce 'Saheeh' Hadiths in support of their views you always harp about 'Daeef', 'Daeef'. Even if this Hadith is accepted as 'Saheeh', it will go against those Hadiths which we have already quoted. All our Hadiths have the support of 'Qiyas Sharaee قیاس شرعی ' and are, therefore, practicable. This Hadith is absolutely impracticable.

Objection No. 3: Tirmizi Shareef narrated from Abbas ibn Sohail Saaidi:

Once Abu Humaid, Abu Usaid, Sahal ibn Saad and Mohammad ibn Muslamah met together. They discussed the 'Salât' of the Holy Prophet. Abu Humaid said: I know the most about the Holy Prophet's 'Salât' among you; when the Holy Prophet sat for 'Attahyat', he spread his left foot and turned the instep of the right foot towards the 'Qiblah'. He put his right palm on the right knee and he put his left palm on the left knee, hint with his index finger.

قَالَ اجْتَمَعَ اَبُوْ حُمَيْدٍ وَّاَبُوْ اُسَيْدٍ وَسَهْلُ ابْنُ سَعْدٍ وَمُحَمَّدُ ابْنُ مُسْلَمَةَ فَذَكَرُوْا صَلٰوةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَبُوْ حُمَيْدٍ اَنَا اَعْلَمُكُمْ بِصَلٰوةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَلَسَ يَعْنِىْ لِلتَّشَهُّدِ فَافْتَرَشَ رِجْلَهٗ الْيُسْرٰى وَاَقْبَلَ بِصَدْرِ الْيُمْنٰى عَلٰى قِبْلَتِهٖ وَوَضَعَ كَفَّهُ الْيُمْنٰى عَلٰى رُكْبَتِهِ الْيُمْنٰى وَكَفَّهُ الْيُسْرٰى عَلٰى رُكْبَتِهِ الْيُسْرٰى وَاَشَارَ بِاَصْبَعِهٖ يَعْنِىْ سَبَّابَةَ

It shows that the Holy Prophet used to sit in 'Attahyat' as we sit, otherwise the instep of his right foot would have not been towards the 'Qiblah'; rather this foot would have been standing.

Reply: ***First***, this Hadith is also against you because it proves that the Holy Prophet used to sit on the earth in every 'Attahyat'. You sit on the left foot in the first Attahyat, and sit on the earth in the second 'Attahyat' why so? The reply which you give will be ours; mind your own mistakes. ***Second***, there are three actions in your second 'Attahyat' spreading the left foot aside, standing of the right foot, buttocks touching the earth (like women). None of these actions is proved by the Hadiths i.e. spreading the left foot towards the right side, buttocks touching the earth and standing of the right foot. How strange you thought it in your favour. It is merely your self-complacency or wishful thinking. The stretching of the instep of the right foot also goes against you. ***Third***, this Hadith of the Abu Humaid Saaidi (RA) runs counter to all those Hadiths which we have quoted in the first section. Moreover, countrary Hadiths are also on record by Abu Humaid Saaidi. These Hadiths are more 'strong' than this Hadith as we have explained in the present and the previous section — hence, those Hadiths are practicable and this one is impracticable. ***Fourth***, one finds in this very Tirmizi and at this very place the Hadith of Hadrat Abu Wile in which there is mention of sitting as the Hanafees do. Imam Tirmizi's word about this Hadith is: This Hadith is 'Hasan', 'Saheeh'; majority of the scholars practise it. Why did you ignore such a 'Saheeh' and clear Hadith? Why did you act upon a terse Hadith, especially when it is also not in your favour? It seems that you are not the 'follower' of Hadith; you 'follow' your own opinion! You had better name yourselves as 'Ahle-Rai' (follower of opinion) or (follower of selfwilledness) rather than 'Ahl-e-Hadith'!

Objection No. 4: All the Hadiths which you have quoted about sitting on the left foot are 'Daeef' and, therefore, cannot take the place of a conclusive evidence. (The old lesson!).

Reply: Do not frighten any Hanafee with this incantation. A 'Daeef' narration has no effect whatsoever on the Hanafee. Thank God, the Hanafees present so many Hadiths that, even if these were 'Daeef' would become 'Qavi' strong. Besides this, Imam-e-Azam's accepting it is sufficient to make it strong. These narrations are not the arguments of the Hanafees; these are (supportive, arguments). The Hanafees' argument is the word of Imam'. Our faith is based on the Book, Sunnah, consensus of the Ummah and 'Qiyas-e-Mujtahid' (Mujtahids findings). We have this Ayah before us:

أَطِيعُوا اللّٰهَ وَأَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنكُمْ

O ye who believe! Obey Allah and obey the apostle and those charged with authority among you (Mujtahids of Ummah) (59: Nisâ 4).

Twenty – Rakaat Taraveeh

We have written a separate tract about 'Twenty–Rakaat Taraveeh', entitled as 'Lamaat–ul–Masabeeh Ala Rakaat–it–Taraveeh' لمعات المصابيح علىٰ ركعات التراويح in which this question has been elaborately discussed. However, in order to complete this book, we say a few things more, rather briefly. (For thorough information on the subject, our above-mentioned tract should be studied). There is consensus of opinion of the whole Ummat of the Holy Prophet (ﷺ) that the Rakaat of Taraveeh are 20 and not 8 (some Muslims offer even 40 Raka'at). However, the Non-Muqqalid Wahabees is such a sect that considers 'Salât' a burden; willy-nilly they offer only 8-Rakaat Taraveeh and go to bed, professedly following some traditions. We, therefore, discuss this issue in two sections the first section is devoted to 'arguments for 20-Rakaat-taraveeh' and the second to the Wahabees' objections and our replies thereto. Allah may bless our efforts. Aameen!

Section No. 1

Proof of 20-Rakaat-Taraveeh

Twenty Rakaat-Taraveeh is the 'Sunnah' of the Holy Prophet (ﷺ), Sahabah and the majority of the Muslims. Eight Rakaat-Taraveeh is against 'Sunnah'. Our arguments are as follows:

Hadith No. 1 to 5: Ibn-e-Abi Shaibah, Tibrani in Kabeer and Behiqi Abad ibn Hamaeed and Imam Baghvi from Sayyidena Abdullah ibn Abbas (RA) have narrated:

Undoubtedly, the Holy Prophet used to offer 20-Rakaat-Taraveeh besides 'witr' during the holy month of Ramadan. Behiqi added: he offered 'Taraveeh' without 'Jamaat'.	اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِيْ رَمَضَانَ عِشْرِيْنَ رَكْعَةً سِوَى الْوِتْرِ وَزَادَ الْبَيْهَقِيُّ فِيْ غَيْرِ جَمَاعَةٍ

It is evident from these Hadiths that the Holy Prophet himself used to offer '20-Rakaat-Taraveeh'. The traditions in which it is said that he offered Taraveeh prayers for three days, mean offering it with Jama'at (congregationally) i.e. he always offered Taraveeh without 'Jama'at', he offered it for three days only with 'Jama'at. Hence, there is no conflict among the Hadiths. It also shows that 'Taraveeh' is 'Sunnat-e-Muakkadah-Alal-A'en' سنة مؤكده على العين , individually compulsory since the Holy Prophet perpetually offered it and exhorted others to do so.

__Hadith No. 6:__ Imam Mâlik narrated from Hadrat Yazeed Ibn Roman:

In Hadrat Umar's time, the people used to offer '23-Rakaat-'.

كَانَ النَّاسُ يَقُوْمُوْنَ فِىْ زَمَانِ عُمَرِ الْخَطَّابِ فِىْ
رَمَضَانَ بِثَلٰثٍ وَّعِشْرِيْنَ رَكْعَةً

It makes two things clear: (1) Travaeeh are twenty rakaat (2) The witr has three 'Rakaat', thus totalling 23 Rakaat.

__Hadith No. 7:__ Behiqi in 'Maarifah معرفه ' narrated from Hadrat Saaib ibn Yazeed, with 'Saheeh Isnad' (authorities):

We (Sahabah) offered 20-Rakaat-Taraveeh and 'witr' in Umar Farooq's time.

قَالَ كُنَّا نَقُوْمُ فِى زَمَنِ عُمَرَ بْنِ الخَطَّابِ بِعِشْرِيْنَ
رَكْعَةً وَالْوَتْرَ

__Hadith No. 8:__ Ibn-e-Munee منيع narrated from Hadrat Ubai Ibn Ka'ab:

Hadrat Umar bade him lead the Taraveeh prayers at night, because the people observe fast during the daytime and are unable to read the holy Quran satisfactorily. You had better recite the Quran to them at night. Hadrat Ubai said: O, Ameer-ul-Momineen! This work has no precedence in the past. He replied: I know it, but it is a piece of good work (an act of virtue). Hence Hadrat Ubai led them in 20-Rakaat prayer.

اَنَّ عُمَرَ ابْنَ الْخَطَّابِ اَمَرَهٗ اَنْ تُصَلِّىَ بِاللَّيْلِ فِىْ
رَمَضَانَ قَالَ اِنَّ النَّاسَ يَصُوْمُوْنَ النَّهَارَ وَلَايُحْسِنُوْنَ
اَنْ يَقْرَءُوْا فَلَوْ قَرَاتَ عَلَيْهِمْ بِاللَّيْلِ قَالَ يَا اَمِيْرَ
الْمُؤْمِنِيْنَ هٰذَا شَىْءٌ لَمْ يَكُنْ فَقَالَ فَقَدْ عَلِمْتُ وَلٰكِنَّهٗ
حَسَنٌ فَصَلّٰى بِهِمْ عِشْرِيْنَ رَكْعَةً

This Hadith throws light on certain aspects of issue: (1) Taraveeh prayers were offered before the Farooqi era, but the people started offering it perpetually and regularly with 'Jama'at' during Hadrat Umar's time. The actual Taraveeh is the Holy Prophet's Sunnah and its institutionalization with 'Jama'at' is Farooqi's Sunnat. (2) All the Sahabah agreed on 20-Rakaat-Taraveeh, because Hadrat Ubai Ibn Ka'ab led the 20-Rakaat-Taraveeh-prayer for all the pious Sahabah. The Sahabah offered it and no Sahabi whosoever objected to it. (3) 'Bid'at-e-Hasanah' is a good thing. Hadrat Ubai Ibn Ka'ab said, "The offering of 'taraveeh congregationally' regularly with institutionalized 'Jama'at' suytem is a 'Bid'at', without a precedence in the past". Farooq-e-Azam replied, "You are right; no doubt, it is 'Bid'at', but it is a 'good Bid'at'. (4) A practice (Amal) which did not exist in the Holy Prophet's time but was introduced during the Sahabah's time is called 'Bid'at'; however, it is named 'Bid'at-e-Hasanah' (a good Bid'at, a good innovation).

Hadith No. 9: Behiqi has narrated in his 'Sunan' from Hadrat Abu Abdur Rahman Salma:

Ali (RA) called the Qarees in the holy month of Ramadan. Then he bade one of them lead the prayer of 20-Rakaat-Taraveeh. Hadrat Ali led them in 'witr' prayer.

عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ دَعَا الْقُرَّاءَ فِيْ رَمَضَانَ فَامَرَ مِنهُمْ رَجُلًا يُصَلِّي بِالنَّاسِ عِشْرِيْنَ رَكْعَةً وَكَانَ عَلِيٌّ يُوتِرُبِهِمْ

Hadith No. 10: Behiqi Shareef narrated from Abul Hasnaa:

Hadrat Ali (RA) bade a person lead the prayer of 'Five-Tarveehahs ترويحات ' i.e. 20-Rakaat.

اَنَّ عَلِيَّ ابْنَ اَبِيْ طَالِبٍ اَمَرَ رَجُلًا اَنْ يُصَلِّيَ بِالنَّاسِ خَمْسَ تَرْوِيْحَاتٍ عِشْرِيْنَ رَكْعَةً

A few Hadiths have been presented for examples, otherwise the Hadiths about 20-Rakaat are plenteous. For through study, our book 'Lamaat-ul-Masabeeh لمعات المصابيح' and 'Saheeh-ul-Behari صحيح البهارى ', should be read.

Common sense also demands that the Taraveeh prayer should be of 20-Rakaat (instead of 8) for the following reasons:

(1) During the whole day and night, twenty Rakaat are 'Fard' and 'Wajib' (17 Rakaat 'Fard', 3 Rakaat 'Wajib'). In the holy month of Ramadan 20-Taraveeh shoud be offered so as to complete these Rakaat and raise their grades. Hence, the institution of '8-Rakaat-Taraveeh' is altogether contrary to 'Qiyas'. (2) The illustrious Sahabah used to recite one 'Rukoo' in every Rak'at of Taraveeh the Rukoo in the Quran is called 'Rukoo' because Hadrat Umar and Usman used to perform 'Rukoo' (genuflexion) in Salât after so many Ayahs, and there used to be 'Khatm-e-Quran (completion of Quran reciting)' on the 27th night. If it were 8-Rakaat Taraveeh, the total 'Rukoos' of the Quran should have numbered 216 (although the number of the Quranic 'Rukoos' is 557). According to 20-Rakaat, the 'Rukoos' number is 540. Can any Wahabee tell us the reason of the number of the 'Rukoos' of the holy Quran after agreeing to the 8-Rakaat Taraveeh? (3) 'Taraveeh' is the plural form of 'Tarveehah'. 'Tarveehah' means resting for some time after every four Rakaat. If 'taraveeh' had been of eight 'Rakaat'; there would have been one 'Tarveehah' in between; in this case, its name would be tarveehah

and not 'Taraveeh' (plural) plural form is spoken for at least three things in Arabic language.

Ummah Scholars' Practice: From the very beginning, almost the entire Ummah has been following the '20-Rakaat Taraveeh' till today. In Haramain Shareefain (Makkah and Madinah) and the Muslims of the whole world offer 20-Rakaat 'taraveeh'. Tirmizi Shareef (chapter 'Qiyam Shahr-e-Ramadan قیام شهر رمضان) says:

... And the majority of the scholars practise it, as is narrated from Hadrat Umar, Hadrat Ali and other illustrious Sahabah (RA) i.e., 20-Rakaat Taraveeh, and this is the doctrine of Sufyan Sauri, Ibn-e-MuBârak and Imam Shafaee (RA). Imam Shafaee said: We found the Makkans offering 20-Rakaat-Taraveeh.

وَاَكْثَرُ اَهْلِ الْعِلْمِ عَلٰى مَارُوِىَ عَنْ عَلِيٍّ وَ عُمَرَ
وَغَيْرِهِمَا مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
عِشْرِيْنَ رَكْعَةً وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ
الْمُبَارَكِ و الشَّافِعِىْ وَ قَالَ الشَّافِعِىْ هٰكَذَا اَدْرَكْتُ
بِبَلَدِنَا بِمَكَّةَ يُصَلُّوْنَ عِشْرِيْنَ رَكْعَةً

Umdat-ul-Qari Sharah Bukhari Vol. V, page 355 says:

Ibn Abdul barr says: 20-Rakaat-Taraveeh is the word of the popular Islamic schlolars; this is what the Kufees, Imam Shafaee and majority of the jurists and scholars say, and it is True. Ubai ibn Ka'ab is reported to have said that the Sahabah did not differ on this issue.

قَالَ اِبْنُ عَبْدِ الْبَرِّ وَهُوَ قَوْلُ جَمْهُوْرِ الْعُلَمَاءِ وَبِهٖ
قَالَ الْكُوْفِيُوْنَ وَ الشَّافِعِىُّ وَاَكْثَرُ الْفُقَهَاءِ وَهُوَ
الصَّحِيْحُ عَنْ اُبَيِّ ابْنِ كَعْبٍ مِنْ غَيْرِ خِلَافٍ مِنَ
الصَّحَابَةِ

Maulana Ali Qari Sharah Niqyah says about 20-Rakaat Taraveeh:

There is consensus of opinion of the Muslims on 20-Rakaat Taraveeh, as narrated by Behiqi (with saheeh Isnad) that the pious Sahabah and all the Muslims, in Hadrat Umar Usman and Ali's (RA) time, offered 20-Rakaat Taraveeh.

فَصَارَ اِجْمَاعًا لِمَارَوٰى الْبَيْهَقِىُّ بِاِسْنَادٍ صَحِيْحٍ
كَانُوْا يُقِيْمُوْنَ عَلٰى عَهْدِ عُمَرَ رَكْعَةً وَعَلٰے عَهْدِ
عُثْمَانَ وَعَلِيٍّ عِشْرِيْنَ

Allama ibn Hajar Haitemi says:

All the Sahabah are agreed on 20-Rakaat-Taraveeh.

اِجْمَاعُ الصَّحَابَةِ عَلٰى اَنَّ التَّرَاوِيْحَ عِشْرُوْنَ رَكْعَةً

All these references show that 20-Rakaat-Taraveeh is the Holy Prophet's Sunnah; there is consensus of opinion on 20-Rakaat Taraveeh; majority of the Muslims practise 20-Rakaat-Taraveeh '20-Rakaat-Taraveeh' are offered in Haramain Sharifain; 20-Rakaat-Taraveeh is in consonance with the dictates of common sense. The 20-Rakaat Taraveeh harmonize with the number of 'Rukoos' of the Quran. Nowadays, the Najdees rule Huramain Tayyibain, but here also '20-Rakaat Taraveeh' are offered; one can see it with one's own eyes. It is not known whom the Non-Muqallid Wahabees of our country follow that they offer 8-Rakaat Taraveeh? 8-Rakaat-taraveeh is against the Holy Prophet's Sunnah, the Sunnat of the Sahabah, common Muslims, scholars and jurists and Haramain Tayyibain albeit it suits personal lust, as 'Salât' is a burden on concupiscence (Nafs-e-Ammarah نفس امارہ). Almighty Allah may free these people from the snare of 'Nafs-e-Ammarah' and enable them to practise the Sunnah of the Holy Prophet. Aameen!

Section No. 2

Objections to 20-Rakaat-Taraveeh and Replies Thereto

The stark truth is that the Non-Muqallids do not possess any firm argument in favour of '8-Rakaat-Taraveeh', except some low whims and a few vile misgivings. In fact, we did not want to mention them here, but so as to complete the discussion on the subject we give below their objections (along with our replies). May Almighty Allah guide them to the right path.

Objection No. 1: Imam Mâlik narrated from Sâib ibn Yazeed (RA):

He says: Umar (RA) ordered Ubai ibn Ka'ab and Tameem Dari to lead the people in Eleven-Rakaat prayer.

اَنَّهٗ قَالَ اَمَرَ عُمَرُ ابْنُ الْخَطَّابِ اُبِیُّ ابْنُ کَعْبٍ وَتَمِیْمُ
الدَّارِیْ اَنَّ یَقُوْمَا لِلنَّاسِ بِاِحْدیٰ عَشَرَةَ رَکْعَةً الخ

This Hadith shows that Hadrat Farooq Azam (RA) ordered 8-Taraveeh; if the Taraveeh prayer were of 20 Rakaat, the total Rakaat would be 23, inclusive of 'witr'.

Reply: *First*, this Hadith is also dead against you because if on one side it proves 8-Taraveeh, it also on the other side provides proof for Three 'witr' (and only then there will be eleven Rakaat in all eight Taraveeh three 'witr'. If 'witr' were of one Rakaat, the total Rakaat would be nine and not eleven. Tell me why do you offer one-Rakaat 'witr'? Do you accept one part of the one and the same Hadith and reject the other? The reply you give to this narration shall also be ours. ***Second***, the narrator of this Hadith is Mohammad Ibn Yusuf; his narrations are most capricious. In this narration of Muatta Imam Mâlik, eleven Rakaat have been reported from him and Mohammad Ibn Nasar Marozi has reported thirteen Rakaat from him. Muhaddis Abdur Razzaq reported 21 Rakaat from him (See Fath-ul-Bari Sharah Bukhari Vol. IV page 18 printed at Khairyah, Egypt). Consequently, none of his narrations is reliable. It passes my comprehension as to why you seek resort to such absurd narrations just to satisfy your own lust. ***Third,*** in Umar Farooq's time, to begin with 8-Rakaat-Tarayeeh' was enjoined; subsequently 12-Rakaat Taraveeh was introduced, then in the last, '20-Rakaat-Taraveeh' was enforced and it was practised for ever. In this very Muatta Imam Mâlik, a long Hadith has been quoted from Hadrat Aarij اعرج , with the following concluding words:

The Qaris used to recite Surah Baqarah in 8-Rakaat-Taraveeh. When they started reciting it in 12-Rakaat, the people felt relieved.

وَكَانَ الْقَارِئُ يَقْرَاءُ بِسُوْرَةِ الْبَقَرَةِ فِى ثَمَانِ
رَكْعَاتٍ فَاِذَا اَقَامَهَا فِىْ اِثْنَى عَشْرَةَ رَكْعَةً رَاىَ
النَّاسُ اَنَّهٗ قَدْ خُفِّفَ

While commenting on this Hadith, Maulana Ali Qari says in Mirqat Sharah Mishkat:

Yes, it is proved that in Hadrat Umar's time, 20-Rakaat-Taraveeh were offered. There is a mention of 11-Rakaat in Muatta Shareef. Both these narrations, when combined together, show that in the early days of Umar Farooq's time, eight-Rakaat-Taraveeh were enjoined. Afterwards 20-Rakaat-Taraveeh were enforced and to date they prevail among the Muslims.

نَعَمْ ثَبَّتَ الْعِشْرُوْنَ مِنْ زَمَنِ عُمَرَ وَفِى الْمُوَطَّا
رِوَايَةٌ بِاِحْدَى عَشْرَةَ رَكْعَةً وَجُمِعَ بَيْنَهُمَا بِاَنَّهٗ وَقَعَ
اَوَّلًا ثُمَّ اسْتَقَرَّ الْاَمْرُ عَلٰى الْعِشْرِيْنَ فَاِنَّهٗ الْمُتَوَارِثُ

It clearly transpires that '8-Rakaat-Taraveeh' is not obsolete; '20-Rakaat-Taraveeh' is usually practised.

Objection No. 2: The Hadiths reproduced by you prove the fact that the Holy Prophet (ﷺ) used to offer 20-Rakaat-Taraveeh. Then, why did Hadrat Umar enjoin 8-Rakaat? An order against the Sunnah does not behove the Sahabah.

Reply: The Holy Prophet (ﷺ) himself offered '20-Rakaat-taraveeh', but he did not clearly enjoin this number on the Sahabah, he only persuaded them to offer special-Salât during the nights of the holy month of Ramadan. Not only this, he also never led the prayer regularly, lest the Taraveeh should become obligatory (Fard).

It was for this reason that the number of the Rakaat of Taraveeh was not revealed to the venerable Sahabah. Hadrat Umar (RA) initially, with the help of 'Ijtehad', fixed 8 and then 12 Rakaat. On finding 'Isnad' for 20, he ordered 20 Rakaat forever. Like our times, in those days the Hadiths were not collected in book form; one each single Hadith was obtained after strenuous efforts.

Objection No. 3: According to Bukhari Shareef, Hadrat Abu Salmah asked Ayesha Siddiqah how many 'Rakaat the Holy Prophet offered during the nights of Ramadan. She replied:

The Holy Prophet (ﷺ) did not offer more than eleven Rakaat whether it was the month of Ramadan or any other month.

مَا كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَزِيْدُ فِى
رَمَضَانَ وَلَا فِىْ غَيْرِهٖ عَلٰى اِحْدٰى عَشَرَ رَكْعَاتٍ

It is abundantly clear from this Hadith that the Holy Prophet offered 8-Rakaat-Taraveeh. If he had offered 20 Rakaat, the total 'Rakaat would have been 23.

Reply: ***First***, this Hadith is also against you, because if it proves '8-Rakaat-taraveeh' it also proves 'Three-Rakaat-witr' only then the total comes to 11-Rakaat. Now tell us why you offer one-Rakaat-witr? Why do you partially accept Hadiths? ***Second***, Hadrat Ummul Momineen is talking about the 'Tahajjud' prayer, and not the Taraveeh prayer and that's why she said: 'he did not offer more than eleven Rakaat in Ramadan or other months'. Is 'Taraveeh' offered in other than the month of Ramadan? Had you given a bit thought to this point, you had not dared say so. It is for this very reason that Tirmizi Shareef has mentioned this Hadith in the Chapter 'Salât-ul-Lail صلوٰة الليل ' (Salât of night) (i.e. Tahajjud). Moreover, the concluding words of this Hadith are: Hadrat Ayeshah Siddiqah says: I asked the Holy Prophet why he went to bed before offering 'witr'. He replied: O, Ayeshah! Our eyes sleep, the heart does not sleep'. It means that the Holy Prophet offered this prayer (Salât) when he woke up in the last hours of the night. 'Tahajjud' and not 'Taraveeh' is offered after sleeping. ***Third***, if this 'Salât' were to mean 'Taraveeh' and the Holy Prophet offered 8-Taraveeh, then why Hadrat Umar (RA) enjoined 20-Rakaat-Taraveeh, and why the illustrious Sahabah accepted this order. Why did not Umm-ul-Momineen herself declare that she had seen the Holy Prophet offering '8-Rakaat-Taraveeh', why did not she said to sahabah that "I have seen all this with my own eyes so why you are offering 20 Rakaat. It is contrary to Sunnah, besides being a 'Bid'at-e-Sayyeah' (evil heresy). Why did she keep silent? Leave pureility and try to grasp the true meaning of this Hadith.

Questions to Wahabees

The following questions are put to the Wahabees of the whole world. They may put their heads together to find out replies to these questions.

1) Why did Hadrat Umar, Usman and Ali (RA) order 20-Rakaat? Did they not know this Sunnah? You came to know of it after fourteen hundred years!

2) If, God forbid, the Guided Caliphs (Khulafa-e-Rashideen) had ordered a 'Bid'at Sayyiah' (evil heresy), why did all the Sahabah accept it without demur or unquestiionably? Was none of them truth-speaking and follower of Sunnah? Now, today after such a long time, you have been born as 'truth-speaking' and 'followers of Sunnah'!

3) Granted, all the Sahabah kept mum, but why did Ummul Momineen Ayeshah Siddiqah keep silent although she was observing that an 'evil heresy' had become customary against a Sunnah of the Holy Prophet? Was the preaching of Truth not obligatory for her? As you are today moving heaven and earth to prove the truth of '8-Rakaat-Taraveeh', why did she not make similar efforts? Obviously, you are better than Ummul Momineen!

4) Were all the Guided Caliphs, all the Sahabah and even Hadrat Umm-ul-Momineen Ayeshah Siddiaqah (RA) — 'guided' or (God forbid) 'astray' despite the fact that they kept mum on seeing it prevalent among the Muslims? If, today, the Hanafees are 'astray' and 'Bid'ati' (heretics) on account of offering 20-Rakaat-Taraveeh, what is your verdict (fatwa) about these illustrious personages? We wait for your answers anxiously.

5) If '20-Rakaat-Taraveeh' is an evil heresy (Bid'at-e-Sayyeah (بدعة سيّئة) and '8-Rakaat-Taraveeh' a Sunnah, and you initiated this Sunnat after fourteen hundred years, then tell me whether or not all the Muslims of Haramain Tayyibain are heretics and astray; if not, then why? And if they are so, why do you not preach it to the Najadi Wahabees? Are your 'fatwas' only to create mischief in Indo-Pakistan?

6) The Imams, the jurists and all their followers, including millions of Aulia, scholars, traditionalists Islamic Law experts and commentators who offered '20-Rakaat-Taraveeh' were 'Bid'ati' and 'astray' or not?

7) If all these great persons were 'astray' and only a handful group of yours is on the right path (guided) is it lawful or unlawful to seek resort to Hadiths found in these 'misguided' persons' books? Is their narration/ Hadith 'Saheeh', or not 'Saheeh'? When an evil-doer's narration is not 'Saheeh',

how can an evil-indoctrinated person's narration be 'Saheeh'?

8) To you, the Muslims of the whole world who offer 20-Rakaat-Taraveeh' are astray/ 'Bid'ati' or not? If they are, what meaning will you ascribe to this Hadith?

Obey the largest group of the Muslims اِتَّبِعُوا السَّوَادَ الْاَعْظَمَ

And why has the holy Quran called the common muslims عامة المسلمين as 'Khair-ul-Ummat خیر امة ' (best community) and 'Shuhada-alan-Nas شهداء على الناس ' witnesses over man kind?

It is fervently hoped that the Wahabees will give replies to these questions even if they have to sound the scholars of Najad about these.

Our Demand: We challenge the Wahabees/ Najadees to present one such "Saheeh' 'Murfoo' Hadith from Muslim Bukhari or at least from 'Sehah Sittah صحاح ستّه ' in which it may have categorically stated that the Holy Prophet used to offer 8-Rakaat-Taraveeh or enjoined it on others — but there should be the word 'Taraveeh' — or the illustrious Sahabah established the 8-Rakaat-Taraveeh on a permanent basis. Take it from me, you will not be able to show such a Hadith till the Doomsday. You are stubborn! By the grace of Allah, we have proved the truth about 20-Rakaat-Taraveeh' with the help of the Holy Prophet's sacred practices, the command and deeds of the honourable Sahabah, the Islamic way adopted by all the Muslims and dictates of common sense.

Ridiculously enough, when the Non-Muqallid Wahabees are obliged to offer Taraveeh congregatioinally (Ba-jama'at) along with the Hanafees, they also offer 20-Rakaat! We have often observed it; it is a common observation even nowadays. It appears that they have no trust even in their own doctrine.

Chapter-XI

Illumination on Completion of Recitation of Quran (Khatm-e-Quran)

The Muslims have always been profusely illuminating the masjids, especially during the holy month of Ramadan, on the eve of night of Qadr or on the day of Khatm-e-Quran; they richly decorate or beautify the masjids. The masjids of the Wahabees, however, remain immersed in darkness, giving no sign of such an activity. Allah has not enabled them to illuminate their masjids or do them up. The Wahabees consider this rewarding act of the Muslims 'Bid'at-e-Harâm' (an unlawful heresy) and even, sometimes, call it 'Shirk'. We, therefore, divide this chapter also into two sections one devoted to 'proofs' and the other to 'objections and replies thereto'. The readers are expected to do us justice. Almighty Allah may requit our humble efforts!

Section No. 1

Proof of Illuminating Masjids

To perpetually illuminate the masjids, to arrange lights (candles, oil lamps, electric bubls etc.) especially during the holy month of Ramadan, on the eve of 'Lailat-ul-Qadr لیلۃ قدر ' or on the occasion of 'Khatm-e-Quran Shareef' is an act of great virtue, deserving immense rewards from Almighty Allah. Our arguments are as follows:

1) Allah Almighty says in the holy Quran:

He only shall inhabit and maintain Allah's sanctuaries (i.e. masjids) who: believeth in Allah and the Last Day. (18: Taubah 9).

اِنَّمَا یَعْمُرُ مَسَاجِدَ اللّٰہِ مَنْ اٰمَنَ بِاللّٰہِ وَالْیَوْمِ الْاٰخِرِ

According to the famous exegetes, to establish congrational prayers in the masjids, to keep them clean, lay fine mats, floors etc. there and to illuminate the masjids, is to inhabit and maintain them. Tafseer Rooh-ul-Bayan says that Hadrat Suleyman (AS) illuminated Masjid Bait-ul-Muqddas with Kibreet-e-Ahmer کبریت احمر red sulphur), in whose light the women could spin thread (on spinning wheel) living miles away. This Ayah shows that illuminating and beautifying the masjids is a symbol of Faith. Obviously, then, to keep the masjids ugly and dark is a sign of disbelief.

2) Ibn Majah narrated from Hadrat Abu Saeed Khudri (RA):

He says that the first person who lighted lamps in the masjids is Sahabi Tameem Dari.

قَالَ اَوَّلُ مَنْ اَسْرَجَ فِی مَسَاجِدِ تَمِیْمُ الدَّارِیْ

It reveals that to illuminate masjids is 'Sunnah of Sahabi'. Let it be remembered that in the Holy Prophet's time, the (lamps) were not in vogue; at the time of congregational prayers, the wood of palm trees was burnt to get light. Hadrat Tameem Dari lighted lamps there.

3) Abu Daud Shareef narrated from Hadrat Umm-ul-Momineen Maimûnah (RA):

She submitted: O, Allah's messenger! Give us instructions about Masjid Baitul Muqaddas. The Holy Prophet said: Go to this masjid and offer 'Salât' there. (In those days there was war in cities). He further said: If you fail to reach there and are unable to offer 'Salât', send some oil there to light the lamps.

قَالَتْ يَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ اَفْتِنَافِى
بَيْتِ الْمُقَدَّسِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ
اِئْتُوهُ فَصَلُّوْفِيْهِ وَكَانَتِ الْبِلَادُ اِذْ ذَاكَ حَرْبًا فَاِنْ لَمْ
تَاتُوْهُ وَتَصَلُّوْافِيْهِ فَابْعَثُوْا بِزَيْتٍ يُسْرَجُ فِىْ قَنَادِيْلِهِ

The following few Shariah laws emerge from this Hadith (1) It is 'Sunnat' to travel to offer Salât in Baitul Muqaddas. Our Holy Prophet (ﷺ) led the prayers being offered by all the prophets on the eve of Merâj. The Holy Prophet himself and all the other prophets travelled to offer prayer there. (2) Many lamps were lighted in the masjid of Bait-ul-Muqaddas, as the plural form of 'Qandeel قنديل ' (i.e. Qanadeel قناديل) has been used. (3) The reward (sawab) of illuming the masjids is like that of offering 'Salât' there i.e. a highly rewarding act of worship. (4) To send oil from a distant place so as to illuminate a masjid is Sahabah's Sunnah.

4) Imam Rafaee Muhaddis narrates from Hadrat Maaz Ibn-e-Jabal (RA):

The Holy Prophet said: Whoever builds a masjid for the sake of Almighty Allah, Allah will build a house for him in Paradise. And whoever illuminates (by lighting lamps etc) the masjid, seventy thousand angels will pray for him for Allah's mercy, until this lamp goes out.

قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ مَنْ بَنٰى
لِلّٰهِ مَسْجِدًا بَنَى اللهُ لَهٗ بَيْتًا فِى الْجَنَّةِ وَمَنْ عَلَقَ فِيْهِ
قَنْدِيْلًا صَلَّى عَلَيْهِ سَبْعُوْنَ اَلْفَ مَلَكٍ حَتّٰى يَنْطَفِيَ
ذَالِكَ الْقَنْدِيْلُ

It transpires that the lights in the masjids are a means of getting 70 thousand angels' prayers.

5) Ibn-e-Bukhari narrated from Hadrat Maaz Ibn-e-Jabal (RA):

He says that the Holy Prophet said: Whoever hangs a lantern (lamp, chandlier) in the masjid, seventy thousand angels pray for Allah's mercy for him, until this lantern extinguishes.

قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ مَنْ عَلَّقَ
فِىْ مَسْجِدٍ قَنْدِيْلًا صَلَّى عَلَيْهِ سَبْعُوْنَ اَلْفَ مَلَكٍ حَتّٰى
يَنْطَفِيَ ذَالِكَ الْقَنْدِيْلُ

It reveals that as it is rewarding to light a lamp in the masjid, it is also an act of virtue to provide lamps, lanterns and oil to the masjid, regardless of the number of the lamps.

6) Ibn-e-Shâheen Muhaddis narrated from Hadrat Abi Ishaq Hamdani:

قَالَ خَرَجَ عَلِيٌّ ابْنُ اَبِیْ طَالِبٍ فِیْ اَوَّلِ لَیْلَةٍ مِنْ
رَمَضَانَ وَالْقَنَادِیْلُ تَزْهَرُوَ کِتَابُ اللهِ تُتْلٰی فَقَالَ
نَوَّرَ اللهُ لَكَ یَا اِبْنَ الْخَطَّابِ فِیْ قَبْرِكَ کَمَا نَوَّرْتَ
مَسَاجِدَ اللهِ تَعَالٰی بِالْقُرْآنِ

He says that on the first night of Ramadan, Hadrat Ali (RA) visited Masjid-e-Nabvi مسجد نبوی , in which lanterns/ lamps were burning and the holy Quran was being recited. He said: O, Umar ibn Khattab! May Almighty Allah illuminate your grave, as you have illuminated the masjid at the time of the recitation of the holy Quran.

7) Saheeh-ul-Behari Shareef narrated from certain hadith experts who got the narration from Ameer-ul-Momineen Hadrat Ali (RA):

اَنَّهٗ قَالَ نَوَّرَ اللهُ قَبْرَ عُمَرَ کَمَا نَوَّرَ عَلَیْنَا مَسَاجِدَنَا

He said: May Almighty Allah illuminate the grave of Hadrat Umar, as he has illuminated our masjids.

These last narrations show that the custom of lighting the lamps (lanterns) in the masjid during the holy month of Ramadan, has been in vogue since Hadrat Umar's time. The illustrious Sahabah raised no objection against it. Hadrat Ali rather prayed for it. It also transpires that by lighting up the masjids, one lights up one's grave, God willing. Hence, one who forbids the illumination in the masjid, one covertly objects to the Sunnah of the Sahabah. Those who oppose this illumination are, in fact, darkening their graves.

8) Allah Almighty says about such people:

وَمَنْ اَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللهِ اَنْ یُّذْکَرَ فِیْهَا اسْمُهٗ
وَسَعٰی فِی خَرَابِهَا

And who doth greater wrong than he who forbiddeth the approach to the masjids of Allah lest His name should be mentioned therein and striveth for their ruin (114: Surah Baqarah 2).

As well as forbidding salât, Zikr, recitation of Quran and saying 'Naats' of the Holy Prophet in Masjid. This Ayah shows that there is awful doom also for those who forbid the laying of mats, floors in the masjids and lighting them up (because absence of these things denotes their 'ruin').

Common sense also demands that the masjid should be done up (beautified) perpetually or at least on special occasions, these days, because nowadays we decorate our houses and illuminate them profusely on the eve of marriages or other happy celebrations; if our houses deserve to be decorated and illumined, the Houses of Allah - greater in honour - deserve still more decoration and illumination, so that the greatness of the masjid may be brought home to the people. This work is a source of the 'Respect for the Masjids' as well as the 'preaching of the religion'.

Section No. 2

Objections and Replies Thereto

We honestly write below in detail all the objections we have heard so far from the Non-Muqallid Wahabees. We also give our replies to these objections. May Almighty Allah accept our humble effort!

Objection No. 1: Illumining the masjid is an act of extravagance and 'extravagance' is forbidden in the holy Quran. Almighty Allah says:

كُلُوْا وَ اشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَايُحِبُّ الْمُسْرِفِيْنَ

Eat and drink: but be not prodigal. Lo! He loveth not the prodigals (extravagants). (31: Al-Aarâf 7).

Reply: It is wrong to label the lighting of the masjids as 'extravagance'. 'Extravagance' means such spending that gives no worldly or religious benefits. Illumination lends grace to the masjid; it is an act of worship, worthy of reward (sawab).

Objection No. 2: When light can be obtained from one lamp, the rest of the illumination is useless and 'a useless expense' is surely 'extravagance'.

Reply: When one shirt and one 'pjama' can cover the human body well, the wearing of 'achkan' coat and waistcoat should be unlawful and counted as a waste of money. When we can hide our shames with 50-paisa per yard thick cloth, putting on two-rupees a yard Muslin, lathha, embroidered cloth and voile should be considered 'unlawful' (Harâm)! When the house can be lighted with a lamp worth two rupees, spending hundreds of rupees on getting the house fitted with electricity and gas-lamps should be declared unlawful (harâm) and sheer extravagance! When we can cover a distance by travelling third class, travelling inter, rather second and first class should be deemed 'Harâm' (unlawful)! Sir, one lamp gives light to the masjid, more lamps add to the grandeur and beauty of the masjid. The light of the masjid is worship; its decoration is also worship.

Objection No. 3: If lighting lamps etc. in the masjids is a good thing, why did not the Holy Prophet illumine the Masjid Nabvi in his time? Are you greater than the Holy Prophet or a more fervent lover of the religion? The thing which the Holy Prophet has not done, you have no right to do that.

Reply: If wearing the best quality Muslin, waistcoat, 'achkan' coat etc. is a good thing, why the Holy Prophet not used these? O, Wahabees! Why do you do a thing that the Holy Prophet has not done? Why do you get your house fitted with electricity? Why do you use gas and electricpower in your houses? Sir, during the Holy Prophet's time, all the houses were ordinary; holy wars (jihad) were the order of the day. Hence, little time was left to attend to such things. When the people built better houses, during the period of upright Sahabah, the jurist Sahabah thought that the religion was superior to the world and that the Allah's House i.e. the holy Masjid Nabvi was greater than our houses; 'When our houses are grand' the Allah's house should be far grander. With this thought in view, Hadrat Usman built the Masjid Nabvi Shareef as a really grand masjid and lavishly decorated it. The Holy Prophet says:

Hold on firmly to my as well as the Guided Caliphs' Sunnat.	عَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ

As the Holy Prophet's Sunnah is worth practising, the Sahabah's Sunnah also deserves to be practised. The Sahabah of the Holy Prophet lighted up the Masjid Nabvi; the Holy Prophet himself ordered to send oil to illumine the masjid Bait-ul-Muqaddas.

Objection No. 4: Abu Daud Shareef narrated from Hadrat Ibn Abbâs (RA):

He says: The Holy Propohet said that he had not been ordered to decorate the masjids. Hadrat Ibn Abbas said: You will decorate like the Christians and the Jews.	قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا اُمِرْتُ بِتَشْيِيْدِ الْمَسَاجِدِ قَالَ اِبْنُ عَبَّاسٍ لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتِ الْيَهُوْدُ وَالنَّصَارٰى

This Hadith also tells us that there is no 'order' about decorating the masjids. It also shows that to decorate the masjids is the way of the Christians and the Jews (and not that of the Muslims). Apparently, lighting the masjids up is also a kind of 'decoration'; hence, it is also forbidden.

Reply: It has two replies: (1) If this Hadith means to say that lighting up and decorating the masjids is forbidden, why did Ibn Abbas (RA) not stop Hadrat Umar and Usman (RA) from decorating and illuming the masjid although he saw them doing all this with his own eyes? Did he himself contradict his own narration? Moreover, none of the illustrious Sahabah ascribed the meaning to this Hadith which you do. Besides, with this meaning, the Hadith will go against the holy Quran, because in Surah Taubah Ayah (18), Almighty Allah has declared the maintenance and decoration of the masjids as a part of Faith. Obviously, you have misundertood this Hadith. (2) Here, all kinds of decorations are not forbidden; what is prohibited is unlawful (Na-jaiz) 'tip-top', for example, decorating the masjids with photos. This is why a comparison has been made with the Jews and the Christians. Their places of worship are decorated with photos and pictures. Or 'decoration' here implies such decoration that is not meant for Allah or it is just a 'Show-off' to be seen and appreciated by the people (as the next Hadith shows); however, the decoration and illumination made as a mark of respect to the masjids or to please Almighty Allah, is better. I pray Allah may grant you the necessary ability to understand the word of Allah and that of His beloved Apostle.

Objection No. 5: Abu Daud, Nisai, Darmi and Ibn Majah narrated from Hadrat Anas:

He says that the Holy Prophet said that the people would be proud of masjids and it would be the sign of the Doomsday.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ اِنَّ مِنْ
اَشْرَاطِ السَّاعَةِ اَنْ يَتَبَاهَى النَّاسُ فِى الْمَسَاجِدِ

According to this Hadith, the decoration of the masjids is a sign of the Doomsday. Hence, Allah may protect us from this evil act.

Reply: This Hadith carrries the same meaning that we have already mentioned in our reply to objection No 4 i.e. to take pride in building the masjids, and to decorate them as a 'show-off' is a sign of the Doomsday, e.g. the residents of one locality build a masjid and decorate it and they begin to claim tauntingly that their masjid is better than the masjid of the residents of the other locality. Sir, 'Salât' offered to be seen by others or to express pride in it, is forbidden. But it does not imply that the 'Salât' offered with the inner sense of sincerity should also be forbidden. Or this Hadith means that near the Doomsday, the people, instead of praying to God, shall busy themselves in talking about the worldly things and blow their own trumpet in masjids. It is a heinous sin. And even if we accept the meaning of this Hadith as understood by you, (i.e. masjid decoration is a sign of the Doomsday) its forbiddance is not proved. Every sign of the Doomsday is not bad, e.g. the descendance of Eesa (AS). The appearance of Imam Mahdi is also a sign of the Doomsday, but it is not bad, rather it is a blesssed event.

Objection No. 6: Decorating the masjids is a 'Bid'at' (heresy) and every

'Bid'at' is 'deviation from the Right Path'.

Reply: It is wrong. It is Sahabah's Sunnat as we have explained in the first section. And even if it is a 'Bid'at', every 'Bid'at' is neither 'deviation' nor 'unlawful'. To print the Bukhari Shareef is a 'Bid'at' (a novel thing) but it is not 'unlawful', rather it is a rewarding act. The art of Hadith, its categories are 'Bid'at', but it is not unlawful. Our research work in this connection can be seen in the first part of this very 'Ja'al Haq', in which it has been proved that many 'Bid'ats' are included today in 'Kalimah' and 'Salât', rather in all worships (Ibadahs); but these 'Bid'ats' are rewarding.

Chapter-XII

Observance of "Shabinah' is a Rewarding Act

It has always been customary with the pious Muslims to observe 'Shabinah' during the holy month of Ramadan. They finish (reciting) one full Quran, in Taraveeh, either in one, two or three nights. To some elders, they recited one Quran daily even before or after the holy month of Ramadan; all this is 'jaiz' (lawful) and 'Sawab' (a virtuous deed, an act of piety), provided that the Quran is not recited so fast that its letters are not pronounced correctly or it is recited lazily and uninterestedly. Strangely, the Non-Muqallid Wahabees call even this pious practice 'Harâm'. They do not criticise those who spend their nights in the cinema houses, but they do criticise those who recite the holy Quran the whole night; so much so that they are charged with 'shirk' and 'Bid'at'. Therefore, we divide this chapter also into two sections — one carrying the proofs of 'Shabinah' and the other is devoted to 'objections and replies'.

Section No. 1

It is rewarding (sawab) to finish the Quran in one night, and it is proved so by the Ayahs of the holy Quran, the Hadiths and even the books of the Wahabees. The arguments are as follows:

1) The holy Quran addresses His beloved (ﷺ):

O, thou wrapped up in thy rainment! keep vigil the night long, save a little. A half thereof, or abate a little thereof. Or add a little thereto and chant the Quran in measure. (1-4: Muzzammil 73).

يٰاَيُّهَا الْمُزَّمِّلُ قُمِ الَّيْلَ اِلَّا قَلِيْلًا نِصْفَهٗ اَوِانْقُصْ مِنْهُ
قَلِيْلًا اَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا

In this Ayah, the Holy Prophet has been commanded to offer prayer (Salât) for about the whole night, and at the dawn of Islam it was incumbent (Fard) upon its followers to worship for the whole night, with brief hours for rest. Then after one year, this incumbency was cancelled; however, it is 'Mustahab' (desirable) even today. Now, the person who wakes at night for 'Shabinah' with brief rest, in fact, acts upon this Ayah. But only those persons should recite the 'Shabinah' who could recite the Quran correctly, as the word 'Tarteel ترتيل ' shows.

2) Hadith Muslim and Bukhari narrated a long Hadith from Hadrat Abbullah Ibn Abbas (RA) about the 'Salât-e-Kasoof صلوٰة الكسوف ' (sun or moon's eclipse). Some of its words are:

The Holy Prophet performed a long 'Qiyam' (i.e. he kept standing) in his Salât of eclipse, perhaps as long as Surah Baqarah.

فَقَامَ قِيَامًا طَوِيْلًا نَحْوًا مِنْ قِرَاءَةِ سُوْرَةِ الْبَقَرَةِ

It transpires that he Holy Prophet recited up to Surah Baqarah (i.e. 2½ parts); in 'Shabinah' 1½ part is recited in every Rak'at; there is proof of reciting 2½ part in one Rak'at; obviously reciting 1½ chapter is also 'jaiz'.

3) Abu Daud reproduced a long Hadith about the Holy Prophet's 'Salât of Tahajjud', from Hadrat Huzaifah (RA), with the following last words:

The Holy Prophet performed 4 Rakaat in Salât of Tahajjud, in which he recited Surah Baqarah, Aal-e-Imran, Surah Nisâ, Mâidah and Anaam.

فَصَلّٰى اَرْبَعَ رَكْعَاتٍ قَرَاَ فِيْهِنَّ الْبَقَرَةَ وَآلَ عِمْرَانَ
وَالنِّسَاءَ وَالْمَائِدَةَ وَالْاَنْعَامَ

It is important to note that the Holy Prophet recited about 8 parts of the Quran (Parahs) i.e. about 2 parts in one Rak'at. In 'Shabinah' there is not so much recitation in every Rak'at; 1½ part is recited in a Rak'at. Then why will this be termed as unlawful?

4) Muslim and Bukkari narrated from Hadrat Mugheerah ibn Shu'abah (RA):

The Holy Prophet performed 'Qiyam' (i.e. he kept standing in salât) for such a long time that his feet swelled. He was asked why he laboured so much, especially when, because of his prayers, all the past and present sins of the Ummah had been forgiven. In reply, he remarked: Should I not be a grateful servant?

قَالَ قَامَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ حَتّٰی تَوَرَّمَتْ قَدَمَاہُ فَقِیْلَ لَہٗ لِمَا تَصْنَعُ ھٰذَا وَقَدْ غُفِرَ لَکَ مَاتَقَدَّمَ مِنْ ذَنْبِکَ وَمَا تَاَخَّرَ قَالَ اَفَلَا اَکُوْنَ عَبْدًا شَکُوْرًا

It is clear from this Hadith that to take pains in prayers is the Sunnah of the Holy Prophet. If, in some 'Shabinah', a prayerer's feet swell, this lucky person gets the reward of this Sunnah. On the one hand, the Wahabees themselves are deprived of the ability to worship, and on the other hand, they also debar others from worshipping.

5) Tahavi Shareef narrated from Hadrat Ibn Seerian ابن سیرین :

He says: Hadrat Tameem Dari used to remain awake all night and recite the whole Quran in one Rak'at.

قَالَ کَانَ تَمِیْمُ الدَّارِیُّ یُحْیِی اللَّیْلَ کُلَّہٗ بِالْقُرْآنِ کُلِّہٖ فِیْ رَکْعَۃٍ

In 'Shabinah' 20 Rak'ats Taraveeh are offered, whereas in the holy Quran is recited. Hadrat Tameem Dari (Sahabi) used to recite the whole Quran in one Rak'at.

6) Hadith Tahavi Shareef narrated from Hadrat Ishaq ibn Saeed:

He narrates from his father that Hadrat Abdullah ibn Zubair recited the whole Quran in one Rak'at.

عَنْ اَبِیْہِ عَنْ عَبْدِ اللّٰہِ ابْنِ الزُّبَیْرِ اَنَّہٗ قَرَءَ الْقُرْآنَ فِیْ رَکْعَۃٍ

7) In Hilyah حلیہ, Abu Naeem narrated from Hadrat Usman ibn Abdur Rahman Taimi:

My father said to me: today, I shall keep awake throughout the night at Maqam-e-Ibrahim when I had offered the Isha prayer, I reached the Maqam-e-Ibrahim. I had hardly stood when suddenly a person put his hand on my back lo! he was Hadrat Usman ibn Affân (RA). He started reciting the Quran with Surah Fateha. He kept on reciting till he finished with the whole Quran. Then he genuflected and prostrated. Afterwards, he picked up his shoes. I am not sure whether he had offered prayer (Salât) or not before it.

قَالَ لِیْ اَبِیْ اَغْلَبَنَّ اللَّیْلَۃَ عَلَی الْمَقَامِ فَلَمَّا صَلَّیْتُ الْعَتَمَۃَ تَخَلَّصْتُ اِلَی الْمَقَامِ حَتّٰی قُمْتُ فِیْہِ فَبَیْنَا اَنَا قَائِمٌ اِذَا رَجُلٌ وَضَعَ یَدَہٗ بَیْنَ کَتْفَیَّ فَاِذَا ھُوَ عُثْمَانُ ابْنُ عَفَّانَ فَبَدَاَ بِاُمِّ الْقُرْآنِ فَقَرَاءَ حَتّٰی خَتَمَ الْقُرْآنَ فَرَکَعَ وَسَجَدَ ثُمَّ اَخَذَ نَعْلَیْہِ فَلَا اَدْرِیْ اَصَلّٰی قَبْلَ ذَالِکَ شَیْئًا اَمْ لَا

8) Hadith Abu Naeem, in Hilyah, narrated from Hadrat Ibrahim Nakhaee:

That Hadrat Aswad (RA) used to finish one Quran, during the month of Ramadan, in every two nights, and he slept between Maghrib and Ishâ.

كَانَ اَسْوَدُ يَخْتِمُ الْقُرْآنَ فِےْ رَمَضَانَ فِیْ كُلِّ لَيْلَتَيْنِ
وَكَانَ يَنَامُ بَيْنَ الْمَغْرِبِ وَالعِشَآءِ

9) Hadith Tahavi Shareef narrated from Hadrat Hammâd:

Hadrat Saeed ibn Jubair (Sahabi) recited the whole Quran in one Rak'at, in Baitullah Shareef (the Holy Kaabah).

عَنْ سَعِيْدِ ابْنِ جُبَيْرٍ اَنَّهٗ قَرَاءَ الْقُرْاٰنَ فِی رَكْعَةٍ فِی
الْبَيْتِ

These Hadiths prove the fact beyond doubt that to keep awake for most part of the night, to offer prayer (Salât), observe 'Qiyam' daily so much so that the feet swell, recite 2½ parts of the Quran is the Holy Prophet's Sunnah, and to recite the whole Quran in one or two nights, rather in one Rak'at, is Sahabah's Sunnah. Now, whoever calls 'Shabinah' 'unlawful', 'Shirk' or 'Fisq' is outright ignorant.

10) In Mirqat Shrah Mishkat, chapter Tilawat-ul-Quran تلاوة القرآن (page 615), the routine of the illustrious Sahabah has been described in the following words:

One group (Jama'at) finished one (Quran) in day and night; one group twice and some others thrice and the number of the reciters of the Quran in one 'Rak'at' is uncountable.

فَخَتَمَهٗ جَمَاعَةٌ فِیْ يَوْمٍ وَّلَيْلَةٍ مَرَّةً وَآخَرُوْنَ مَرَّتَيْنِ
وَاٰخَرُوْنَ ثَلٰثَ مَرَّاتٍ وَخَتَمَهٗ فِیْ رَكْعَةٍ مَنْ لَا
يُحْصَوْنَ كَثْرَةً

Common Sense also demands that 'Shabinah' should be an act of worship and not something unlawful. As the reward of worship is given in proportion to the amount of labour put in for it, the fasts in summers, 'jihad' with sword, laborious Hajj shall be rewarded and not tormented. Then how it can be that a Muslim spends the whole night in prayer (Salât) recites the holy Quran and, instead of reward, he gets torment! One gets 10 rewards on reciting one letter of the Quran; how strange to think that the reciters of the whole Quran instead of being rewarded shall be tormented! Hadrat Daud (AS) could recite the whole 'Zabûr' (Psalms) in a verty short time as a marvel (as is described in the Hadith). If a person is tormented for reciting the Quran in one night, then, in the opinion of the Wahabees, Hadrat Daud (AS) was sinful for reciting the Psalms in full!

An Amusing Point: The Wahabees, in their book 'Arwah-e-Salasah ''ارواح ثلثه'', have written about their Founder of the Religion Molvi Ismail Sahib that he finished the holy Quran from 'Asr' to 'Maghrib'. The people themselves heard the whole Quran from him during this period. Now I ask the Wahabees: You criticise our Imam-e-Aazam Abu Haneefah (RA) vituperatively because he finished one Quran in the day and one Quran at night during Ramadan. Now tell me: Does your Ismail who finishes one Quran from Asr to Maghrib, not deserve such criticism and vituperative language? Is he not 'Fâsiq فاسق ' and 'Fâjir فاجر '? or whatever your Imam does is 'Mubâh' (lawful). I await your reply anxiously.

Section No. 2

Objections and Replies Thereto

We reproduce below the objections often raised by the Non-Muqallid Wahabees about Shabinah. We also write those objections which have so far escaped their attention.

Objection No. 1: The Holy Quran says:

and recite the Quran slowly (4: Muzzammil 73)	وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا

Obviously, when one Quran will be finished in one night, by reciting its 1½ part in each Rak'at, the word-perfect (Hafiz) will have to recite the Quran extraordinarily fast. Except the words like يعلمون تعلمون nothing would not be clearly understood. Hence, observing 'Shabinah' is contrary to the command of the Quran.

Reply: This objection has two replies (1) The Founder of your religion Molvi Ismael Delhvi recited the whole Quran from Asr to Maghrib. Did he ricite only 'يعلمون تعلمون' or slowly, in measured rythmatic tone? Was he not guilty of 'Harâm'? Hadrat Daud could recite the whole 'Zabûr' very quickly. Hadrat Usman Ghani, Tameen Dari, Abdullah Ibn Zubair etc. illustrious Sahabah have recited the whole Quran in one Rak'at. The Holy Prophet himself recited two parts of the Quran in one Rak'at of his Tahajjud prayer, and in 'Eclipse Prayer' (Salât-e-Khusûf) he would recite, in one Rak'at, 2½ parts of the Quran (references already quoted in the first section). Would this objection of yours apply to these pious personages? If not, why? (2) Almighty Allah has blessed some of the people with such a power of the tongue that they can read anything clearly even though they read it fast. Some people don't have this power or ability; if they read fast, nothing will be understood except يعلمون تعلمون. 'Shabinah' should be recited only by the first category of the word-perfect; those belonging to the second category should never recite it; this is what this holy Ayah means. The holy Ayah is true (Haq); the blessed practice of the Holy Prophet and these illustrious Sahabah, who recited large part of Qurân in one Rak'at, is also True (Haq).

Objection No. 2: Hadith Tirmizi, Abu Daud, Darmi narrated from Hadrat Abdullah Ibn Amar (Mishkat chapter Tilawat-ul-Quranتلاوة القرآن):

Verily, the Holy Prophet said: One who recites the Quran in fewer than three days, shall not comprehend the Quran.

اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهْ مَنْ
قَرَاَءَ الْقُرْاٰنَ فِىْ اَقَلَّ مِنْ ثَلٰثٍ

This Hadith makes this fact clear that if the Quran is recited in less than three days it will not be understood hence shabinah is forbidden.

Reply: (1) This Hadith also goes against you. You consider the 'Three-Night-Shabinah' Harâm; and this Hadith allows it! (2) Your Imam Molvi Ismael Delhvi finished the holy Quran from Asr to Maghrib, so, he is also liable to this charge. What have you got to say in his defence? Our answer will be the same as yours. (3) The Holy Prophet has spoken generally about the 'Huffâz' (word – perfects) i.e. if they finish the Quran in one or two days, they will not be able to grasp it. However, some persons who have been blesssed with this ability, are exempt from it; for example, Hadrat Usman and pious Sahabah finished the Quran in one Rak'at. This is why it is said in Mirqat and Lamaat-Shareef, while interpreting this Hadith,: Some elders finished the Quran three times in one day and night; some others finished even eight (Qurans); Sheikh Abu Madian Maghribi recited 70 thousand Quran in one day and night. Once he kissed Hajr-e-Aswad and came to the door of the Kaabah. During this period he finished reciting the holy Quran, and the people heard the recitation word for word (Mirqat Vol. II page 216 chapter Tilawat-ul-Quranتلاوة القرآن).

The truth is that this order differs with the different kinds of people.

وَالْحَقُّ اَنَّ ذَالِكَ تَخْتَلِفُ بِاَشْخَاصٍ

Objection No. 3: Muslim and Bukhari narrated a long hadith from Hadrat Abdullah Ibn-e-Amar. Its concluding words are:

Finish one Quran every week; recite no more. وَاقْرَاْهُ فِىْ كُلِّ سَبْعِ لِيَالٍ وَلَاتَزِدْ عَلٰى ذَالِكَ

NOTE: Hadrat Abdullah ibn Amar sought permission from the Holy Prophet to finish the Quran early. The Holy Prophet enjoined that the Quran be finished in one month; however, on Hadrat Abdullah's insistence, he enjoined that the Quran should not be finished in less than one week — hence, 'Shabinah' is forbidden.

Reply: The Holy Prophet's reply to Abdullah ibn Amar (RA) is according to his peculiar level of efficiency; probably he could not recite the whole Quran clearly in one or two nights. Here, in this Hadith, perpetual Tilawat (recitation) is mentioned, because if every man finishes one Quran daily, the worldly activities would be affected. As compared with this, if the Quran is finished in a day or two yearly, it entails no harm. The Sahabah who have recited one Quran in one rak'at, knew this Hadith; even then they finished it in one Rak'at.

Objection No. 4: The Holy Prophet never recited the whole Quran in one or two nights; hence, Shabinah is 'Bid'at' — and 'Bid'at' needs to be avoided.

Reply: The Holy Prophet did not recite the whole Quran in one night, because during the early days of his sacred life, the complete Quran had not been revealed; the Quran's revelation was completed just before his death; so, the question of 'Khatm-e-Quran' at the time, could not arise. Secondly, the Holy Prophet took pity on his Ummah; he did not want to make the observance of 'Shabinah' a compulsory 'Sunnah' for them. Afterwards, the Sahabah observed 'Shabinah' — as the Holy Prophet did not always offer Taraveeh, then Sahabah regularly offered Taraveeh congregationally. 'Shabinah' is Sahabah's 'Sunnat', and acting upon this 'Sunnat' is like acting upon the Holy Prophet's Sunnah, with equal reward in Hereafter. It behoves only the Wahabees to call the Sunnat of Sahabah a 'Bid'at'; we the Ahle-Sunnat can never have the temerity of doing so.

Objection No. 5: Nowadays, during 'Shabinah' it is generally seen that when the Hafiz is reciting, if some devotees are sleeping, some others are dozing or sitting idle. It tanamounts to disrespect to the holy Quran — hence 'Shabinah' should be banned.

Reply: It is a false concocted accusation; some people regularly attend the 'Shabinah'; they stand and listen to the recitation with extreme fondeness. Some persons, no doubt, come just to 'see' the 'Shabinah'; they are seen sitting and standing uniterestedly but it causes no harm. Listening to the Quran is a 'Fard-e-Kifayah فرض کفایه '; if a few persons listen to it, it is sufficient to meet the requirement of Shariah. Even if it is admitted that all the Muslims listen to it lazily, try to remove it; do not BAN 'Shabinah'. Nowadays, many sins are committed during the marriage ceremonies — dance, music, musical band, display of fireworks. Kindly do not ban 'Nikah', try to eliminate these abominations. In the Holy Prophet's time, there were idols in the holy Ka'abah; he did not demolish the Ka'abah, he, when Allah gave him power, removed the idols from there. If a dog enters the masjid, do not pull down the masjid, expel the dog. If the cot is infested with bugs, or if the head becomes lousy, kill these insects; do not burn the cot, or hair! The Wahabees are strange people in that they, instead of purifying the worship of evil practices, try to stop the act of worship itself. These people under one pretext or another forbid all good deeds, e.g. Meelad Shareef, Khatm-e-Quran etc. If our Sunni brethren remember this reply of ours, God willing, they will remain safe from the msichiefs of the Wahabees. We have discussed the issue of 'Shabinah' rather in some detail, because nowadays the Wahabees are mad keen on this issue. Whenever they come to know of 'Shabinah' in any masjid, the Deobandees and Non-Muqallid Wahabees lose no time in issuing the 'Fatwas' of 'Harâm' and 'Shirk'.

Offering Sunnat-of-Fajr at the Time of Jama'at

According to Islamic Law, if a person enters the masjid at 'Fajr' time, where the congregational prayer (Ba-jama'at) is being offered, and he has yet to offer his 'Sunnat of Fajr', he should stand at some distance away and offer 'Sunnat of Fajr' provided that he is sure to join the Jama'at (even if he joins the Jama'at during 'Attahyat', he should offer Sunnat of Fajr first). The Non-Muqallid Wahabees, however, are dead against this law and vehemently criticise Imam Abu Haneefah (RA). They hold the opinion that such a person should leave the Sunnat and join the Jama'at. We divide this chapter into two sections — the first to deal with the arguments of the Hanafi doctrine and the second with the question of the Non-Muqallid Wahabees and our replies thereto, May Almighty Allah accept our humble efforts.

1) Tahavi Shareef narrated from Hadrat Abdullah ibn Abi Musa Ashary:

He narrates from his father Abu Musa Ashari: When Saeed Ibn Aas, called Hadrat Abu Musa, Hadrat Huzaifah and Abdullah ibn Masuood. Before the Fajr prayer, these people came back from Saeed Ibn-e-Aas although 'Takbeer' for 'Fajr' had been said. Hadrat Ibn Masuood sat near one of the pillars of the masjid. Then he offered 2 Rakaat and afterwards joined the Jama'at.

عَنْ اَبِيْهِ حِيْنَ دَعَا هُمْ سَعِيْدُ ابْنُ الْعَاصِ دَعَا اَبَا
مُوسٰى وَحُذَيْفَةَ وَعَبْدَ اللّٰهِ ابْنِ مَسْعُوْدٍ قَبْلَ اَنْ
يُصَلِّى الغَدَاةَ ثُمَّ خَرَجُوْا مِنْ عِنْدِهٖ وَقَدْ اُقِيْمَتِ
الصَّلٰوةُ فَجَلَسَ عَبْدُ اللّٰهِ اِلٰى اُسْطُوَانَةٍ مِنَ الْمَسْجِدِ
فَصَلَّے الرَّكْعَتَيْنِ ثُمَّ دَخَلَ فِيْ الصَّلٰوةِ

Look, Hadrat Abdullah Ibn Masuood, a 'Faqeeh Sahabi; in the presence of Hadrat Abu Musa Ashari and Hadrat Huzaifah offered Sunnat of Fajr although Salât-ul-Fajr with jama'at was being said; then he joined the Jama'at. Neither of these Sahabah nor any other 'Salâtee' objected to it. It shows that all the Sahabah usually said their Sunnat of Fajr at the time of Jama'at; afterwards they joined the Jama'at and obviously the illustrious Sahabah could not do so without the Holy Prophet's behest. In a word, this practice is the Sunnat of the Sahabah.

2) This very Tahavi narrated from Hadrat Abu Mujlaz ابو مجلز:

He says: I went to masjid along with Hadrat Abdullah ibn Umar and Abdullah ibn Abbas. The Imam was leading the prayers. Hadrat Ibn Umar joined the rank, but Hadrat Ibn Abbas first offered 2 'Sunnats' and then joined the Jama'at. Afterwords, when the Imam said 'Salâm, Ibn Umar kept sitting there. When the sun had risen, he offered two Rakaat 'Nafl'.

قَالَ دَخَلْتُ الْمَسْجِدَ فِى صَلوٰةِ الْغَدَاةِ مَعَ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَالْاِمَامُ يُصَلِّىْ فَاَمَّا اِبْنُ عُمَرَ فَدَخَلَ فِى الصَّفِّ وَاَمَّا اِبْنُ عَبَّاسٍ فَصَلّٰى رَكْعَتَيْنِ ثُمَّ دَخَلَ مَعَ الْاِمَامِ فَلَمَّا سَلَّمَ الْاِمَامُ فَقَعَدَ اِبْنُ عُمَرَ مَكَانَهٗ حَتّٰى طَلَعَتِ الشَّمْسُ فَقَامَ فَرَكَعَ رَكْعَتَيْنِ

Hadrat Abdullah Ibn Abbas, one of the household of the Holy Prophet (Ahl-e-bait), besides being an Islamic Law expert and Sahabi, in the presence of Hadrat Ibn Umar (RA) and all the Sahabah, joined the Jama'at after offering 2 Sunnats at the time of the Jama'at of Fajr and nobody objected to it.

3) This very Tahavi narrated from Hadrat Abu Usman Ansâri:

that Hadrat Abdullah ibn Abbas entered the masjid when the Imam was leading the 'fajr' prayer. Hadrat Ibn Abbas had not yet offered his Sunnat of Fajr. He offered 2 Rakaat (far) behind the Imam. Then he joined them all.

قَالَ جَاءَ عَبْدُ اللّٰهِ ابْنُ عَبَّاسٍ وَالْاِمَامُ فِىْ صَلوٰةِ الْغَدَاةِ وَلَمْ يَكُنْ صَلَّى الرَّكْعَتَيْنَ فَصَلّٰى عَبْدُ اللّٰهِ ابْنُ عَبَّاسٍ الرَّكْعَتَيْنِ خَلْفَ الْاِمَامِ ثُمَّ دَخَلَ مَعَهُمْ

4) Tahavi Shareef narrated from Hadrat Mohammad Ibn Ka'ab:

He says that Hadrat Ibn-e-Umar left his house, the 'Takbeer for morning salât' was being said; he offered two Rakaat-Sunnat before entering the masjid, although he was on his way to the Masjid. Then he entered the masjid and offered 'Salât' along with the prayerers.

قَالَ خَرَجَ عَبْدُ اللّٰهِ ابْنُ عُمَرَ مِنْ بَيْتِهٖ فَاُقِيْمَتْ صَلوٰةُ الصُّبْحِ فَرَكَعَ رَكْعَتَيْنِ قَبْلَ اَنْ يَّدْخُلَ الْمَسْجِدَ وَهُوَ فِى الطَّرِيْقِ ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى الصُّبْحَ مَعَ النَّاسِ

5) Tahavi Shareef narrated from Hadrat Abi Ubaidullah:

Hadrat Abu Dardaa (RA) used to come to the masjid. Although the people were combining the ranks for the Salât of fajr with Jama'at, he offered two 'Rak'ats' in a corner of the masjid. Then he joined the other people.

عَنْ اَبِىْ الدَّرْدَاء اَنَّهٗ كَانَ يَدْخُلُ الْمَسْجِدَ وَالنَّاسُ صُفُوْفٌ فِى صَلوٰةِ الْفَجْرِ فَيُصَلِّى الرَّكْعَتَيْنِ فِى نَاحِيَةِ الْمَسْجِدِ ثُمَّ يَدْخُلُ مَعَ الْقَوْمِ فِى الصَّلوٰةِ

6) Tahavi from Abu Usman Nahdi:

We used to come to Hadrat Umar Farooq before offering 'Sunnats of Fajr', although he used to be busy offering 'Salât'. We offered our Sunnats of Fajr in a corner of the masjid. Then we joined his prayer (Salât) along with the other folks.

قَالَ كُنَّانَاتِى عُمَرَ ابْنَ الخَطَّابِ قَبْلَ اَنْ نُصَلِّيَ الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ وَهُوَفِى الصَّلٰوةِ فَنُصَلِّى رَكْعَتَيْنِ فِى آخِرِ الْمَسْجِدِ ثُمَّ نَدْخُلُ مَعَ الْقَوْمِ فِے صَلٰوتِ هِمْ

7) Tahavi Shareef narrated from Hadrat Yunus:

That Imam Hasan said: Offer Sunnats of Fajr in a corner of the masjid; then join the 'Salât' of the folk.

قَالَ كَانَ الْحَسَنُ يَقُوْلُ يُصَلِّيْهِمَا فِىْ نَاحِيَةِ الْمَسْجِدِ ثُمَّ يَدْخُلُ مَعَ الْقَوْمِ فِے صَلٰوتِهِمْ

8) Tahavi Shareef quoted from Hadrat Nafae:

He says: I awakened Hadrat Abadullah ibn Umar for Fajr prayer. Although the fajr Takbeer was being said, he offered 'Sunnat of Fajr' first.

يَقُوْلُ اَيْقَظْتُ اِبْنَ عُمَرَ لِصَلٰوةِ الْفَجْرِ وَقَدْ اُقِيْمَتِ الصَّلٰوةُ فَقَامَ فَصَلَّى الرَّكْعَتَيْنِ

9) Tahavi Shareef narrated from Hadrat Imam Shaabi شعبى :

Hadrat Masrooq visited his people when they were busy with the Fajr prayer; in case of not offering the 'Fajr Sunnats', he would first offer two Sunnats in the masjid; then he would join the folks in 'Salât'.

كَانَ مَسْرُوْقٌ يَجِئُ اِلَى الْقَوْمِ وَهُمْ فِى الصَّلٰوةِ وَلَمْ يَكُنْ رَكَعَ رَكْعَتَيِ الْفَجْرِ فَيُصَلِّى الرَّكْعَتَيْنِ فِى الْمَسْجِدِ ثُمَّ يَدْخُلُ مَعَ الْقَوْمِ فِىْ صَلٰوتِهِمْ

10) Tahavi Shareef quoted from Hadrat Abdullah Ibn Abu Musa Ashari:

Hadrat Abu Musa entered the masjid. Though the Imam was leading the prayer, he offered Fajr Sunnats first.

اَنَّهُ دَخَلَ الْمَسْجِدَ وَالْاِمَامُ فِے الصَّلٰوةِ فَصَلَّى رَكْعَتَيِ الْفَجْرِ

These ten Hadiths have been presented just as an example otherwise there are numerous other narrations about it. For this purpose, one should read the Tahavi Shareef.

Common sense also demands that in such a condition, the Fajr Sunnat should be offered first and then the Jama'at be joined, because the greatest emphasis has been laid on 'Fajr' Sunnat (as compared with all other 'Maukkadah Sunnats).

11-15) As much as that the Muslim, Bukhari, Abu Daud, Tirmizi and Nisai Shareef narrated from Umm-ul-Momineen Ayeshah Siddiqah:

The Holy prophet was not so much regular in and careful about the other Sunnats as the 'Sunnats of Fajr'.

لَمْ يَكُنِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى شَيْئٍ مِنَ
النَّوَافِلِ اَشَدُّ مَعَاهِدَةً مِنْهُ عَلٰى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ

(16 to 18) Ahmad, Tahavi, Abu Daud Shareef quoted Hadrat Abu Hurairah (RA) as saying:

said the Holy Prophet: Do not miss the Sunnats of Fajr, even if you were being chased by the enemy forces.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَدَعُوْا
رَكْعَتَيِ الْفَجْرِ وَاِنْ طَرَدَتْكُمُ الْخَيْلُ

In sum, great stress has been laid on 'Fajr-Sunnats'; If these 'Sunnats' are missed, and 'Fard-Salât' is offered; there is no 'qadaa قضاء' for them. The 'Zohar Sunnats' can be offered after the 'Fard of Zohar'. Besides, the 'Jama'at' is also 'wajib'; if this person misses the 'Jama'at because of 'Sunnat of Fajr', he misses the 'wajib' and if he ignores Sunnat of Fajr for the sake of 'Jama'at', he misses a very important 'Sunnat-e-Maukkadah سنة مؤكده '.

Therefore neither of these should be ignored. If it is possible to join the Jama'at, one should offer 'Sunnats of Fajr' first and then join the 'Jama'at'. It is better to act upon both; it is not 'better' to give up either of these.

Let it also be remenbered that it is forbidden to offer 'Fajr Sunnat' at the place where the 'Jama'at' is in progress, as it shows 'opposition' or 'turning away' from it; henec, one should stand at such a place where he might not be giving the impression of having joined the Jama'at; he should offer 'Sunnat' in a corner or the other part of the masjid.

The first Sunnats of 'Zohar' are 'Maukkadah', but these can be offered after 'Fard', while the Sunnats of Asr and Ishaa are not 'Maukkaddah" (i.e. not very important) and, therefore, these cannot be offered at the time of 'Jama'at'. As compared with this, the 'Sunnats of Fajr' are Maukkadah and cannot the offered after 'Fard'. Hence, if there is a chance of getting the 'Jama'at', one had better offer 'Sunnats', but if there is no such chance, the 'Fajr Sunnats' should be ignored, as the Jama'at is 'Wajib' 'wajib' is more important than the 'Sunnat'.

* * *

Section No. 2

Objections and Replies

We give below our replies to all the objections so far known to us. If, in future, any more objections come to our knowledge, we shall, God willing, reply to them in the third edition of this book:

Objection No. 1: Tahavi etc. have narrated from Abu Hurairah (RA):

He narrates from the Holy Prophet that the Holy Prophet said: When the 'Takbeer' is said for salât, there is no 'Salât' except 'Fard Salât'.

عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اُقِيْمَتِ
الصَّلٰوةُ فَلَاصَلٰوةَ اِلَّا الْمَكْتُوْبَةُ

In view of this Hadith, after the 'Takbeer of Fajr', offering 'Sunnats' is clearly against this Hadith, because when 'Takbeer' has been said, only 'Fard Salât' should be offered.

Reply: The ***first*** reply to this objection is: this Hadith is also against you, because you also say that after the 'Takbeer of Fajr', the 'Sunnats' should be offered at home or at some place other than the masjid. Suppose that place is quite adjacent to the masjid, the Imam's recitation is being heard and the 'Jama'at is visible — then? Your reply shall be ours! ***Secondly***, a person has started offering 'Sunnat of Fajr' or other 'Fard', before the 'Jama'at, and in between the Fajr Jama'at has stood, you also do not consider it 'wajib' to break this Salât; rather it is 'Jaiz' to join the Jama'at after completing the 'Salât'. As this Hadith lacks detail and is 'Mujmal' (brief) — and it is not possible to act upon it without the necessary detail or elaboration. ***Thirdly***, this Hadith is not 'Saheeh' Marfoo; in fact, it is the personal saying of Hadrat Abu Hurairah (RA). As Tahavi Shareef has stated here after great research and as we have proved in the first section, the Fuqaha Sahabah (Islamic Law experts) joined the Fajr Jama'at after offering 'Sunnats' — hence their word and practice (amal) will gain precedence over Hadrat Abu Hurairah's. ***Fourthly***, everybody cannot act upon this Hadith; the 'Sahib-e-Tarteeb صاحب ترتیب ', on whom 'Tarteeb (order) of Salât' is 'Fard' (mandatory), misses his Ishâ Salât and the Jama'at of Fajr were in progress, he would offer Qadaa Ishâ and then join the Jama'at, otherwise is would be against the 'Tarteeb'. ***Fifthly***, even if this 'Marfoo hadith' is taken as correct, it will mean that at the time of 'Fajr Takbeer', the 'Sunnats' should not be offered at the place of Jama'at i.e. close to the ranks (saff صف), but it should be offered in a corner of the masjid, away from the 'Jama'at', so that the above-mentioned short coming defects might be avoided. The Hanafees hold that the 'Fajr-Sunnat' should not be offered standing close to the

'Jama'at. ***Sixthly***, in Behiqi Shareef, this Hadith has been narrated in the following words:

When the 'Takbeer' for 'Salât' is said, no 'Salât' is allowed except 'Fard', excluding Sunnat of Fajr.

إِذَا اُقِيْمَتِ الصَّلٰوةُ فَلَاصَلٰوةَ اِلَّا الْمَكْتُوْبَةُ اِلَّا
رَكْعَتَيِ الْفَجْرِ

This narration strikes at the very root of your objection. Even if this narration of Behiqi is 'Daeef', the Sahabah's practice (amal) will render it strong. We have already discussed the 'practice of Sahabah' in the first section. One can see it there. ***Seventhly***, your Hadith means that after the 'Takbeer' no 'Nafl' is 'jaiz' (lawful) i.e. it is not proper for a man to offer 'Nafl' at the place where the 'Jama'at' is in progress. 'Sunnat of Fajr' is not 'Nafl', it is a Sunnat-e-Maukkadah. This interpretation is necessary to obviate contradiction among the Hadiths.

Objection No. 2: Tahavi Shareef narrated from Hadrat Mâlik Ibn Buhainah:

One day, the takbeer for Fajr was being said. The Holy Prophet saw a person who was offering 'Sunnats of Fajr'. He stood close to him; the people also surrounded him. The Holy Prophet said to him, "Do you offer 4 'Fards' of the fajr prayer?" He uttered these words thrice.

قَالَ اُقِيْمَتْ صَلٰوةُ الْفَجْرِ فَاَتٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ عَلٰى رَجُلٍ يُصَلِّى رَكْعَتَيِ الْفَجْرِ فَقَامَ عَلَيْهِ
وَلَاثَ بِهِ النَّاسُ فَقَالَ اَتُصَلِّيْهَا اَرْبَعًا ثَلٰثَ مَرَّاتٍ

This Hadith is explicity clear about 'Sunnat of Fajr', brooking no interpretation. Irrefutably, the offering of Sunnat of Fajr at the time of Takbeer for Fajr is strictly forbidden.

Reply: This 'person' was Abdullah (the son of Mâlik Ibn Buhainah). He was offering 'Sunnat' where the 'Jama'at was being led, i.e. close to the ranks (Saff). It is no doubt 'Makrooh' and it was for this reason that the Holy Prophet raged. In this very Tahavi Shareef, a bit ahead of this Hadith, this Hadith has been narrated in detail, in the following words:

Mohammad Ibn Abdur Rahmân narrates that one day the Holy Prophet came across Abdullah Ibn Mâlik Ibn Buhainah who was standing just in front of the Takbeer of Fajr. The Holy Prophet said to him: Do not make this 'Sunnat of fajr' like the first and the last Sunnat of Zohar prayer; there should be distance between 'Sunnat of Fajr' and 'Fard of Fajr'.

عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمٰنِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّبِعَبْدِ اللّٰهِ ابْنِ مَالِكِ ابْنِ بُحَيْنَةَ
وَهُوَ مُنْتَصِبٌ يُصَلِّىْ ثَمَّهُ بَيْنَ يَدَىْ نِدَاءِ الصُّبْحِ فَقَالَ
لَا تَجْعَلُوْا هٰذِهِ الصَّلٰوةَ كَصَلٰوةٍ قَبْلَ الظُّهْرِ وَبَعْدَهَا
وَاجْعَلُوْا بَيْنَهُمَا فَصْلًا

This Hadith has made your Hadith quite clear i.e. if the Sunnat of Fajr is offered away from the 'jama'at', it is 'Jaiz' (without Karahat); offering it close to the 'jama'at' is forbidden — this is what we say. Your objection is basically futile.

Objection No. 3: The 'Sunnats of Fajr' should not be offered at the time of 'Jama'at of Fajr' because the Sunnat offerer will hear the Imam's recitation. Almighty Allah says: When the Quran is recited, listen to it with rapt attention and keep quiet. Hence, the offering of 'Fajr Sunnat' at the time of 'Jama'at' is also against the Quranic injunctions.

Reply: ***Firstly***, it is simply surprising that you here forbid 'Sunnat of Fajr' because it is 'Fard' (obligatory) to keep quiet at the time of the recitation of the Quran, but at the same time, you consider it 'Fard' to recite Surah Fateha behind the Imam! Had you forgotten this Ayah in 'Qirat behind the Imam' issue? ***Secondly***, this objection can also be levelled against you. You say that one can offer 'Sunnat of Fajr' outside the masjid, although this place may be adjacent to the masjid, where the voice of the Quran reciting may be reaching. ***Thirdly***, the hearing of the holy Quran and keeping quiet at the time of recitation, is a 'Fard Kifayah فرض كفايه[1] ' not 'Fard-e-Aen فرض عين[2] '. The 'Muqtadees' hearing and keeping quiet is good enough. If it were 'Fard-e-Aen', it would have made things very difficult for the people; all worldly business, eating/ drinking, talking at such a place where the recitation of a person could reach would have come to a standstill. It is the age of science. There is recitation on the radio and its voice reaches the Four Corners of the earth. If hearing it and then keeping quiet were Fard for all (i.e. Fard Aen), there would be utter confusion. Anyhow, this objection is ridiculously absurd.

Objection No. 4: If you offer 'Sunnat of Fajr' at the time of the 'Jama'at of Fajr', it is like 'opposing' the 'Jama'at'; the people are standing (in Qiyam), and you are sitting genuflecting or prostrating; when the people are in prostration, you are sitting in 'Attahyat' — and 'opposing' the 'Jama'at' is a grave evil.

Reply: One will 'oppose' the 'Jama'at' when one offers 'Sunnat of Fajr' close to the 'Jama'at'. We also call it 'Makrooh' in the extreme. If it is offered away from the 'Jama'at', in some corner of the masjid, it is not 'opposition' at all — in dire necessity, even this 'opposition' becomes (permissible) e.g. If a 'Muqtadi' loses his 'wudu' (ablution) and he comes back after performing ablution, and during the intervening period one or two Rakaat have been offered, first of all he will offer his missed Rak'ats, then he will join the 'Jama'at'. No doubt, the offering of these Rak'ats will oppose the 'Jama'at', but it is 'jaiz' out of necessity. The 'Sunnat of Fajr' are also necessary, and there is no harm if they are offered away from the 'Jama'at.

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[1] Fard Kifayah فرض كفايه Not Compulsory for every one

[2] Fard-e-Aen فرض عين Compulsory for every one singularly

Chapter-XIV

Combining Fard Salâts is Forbidden

It is incumbent upon every Muslim to offer every Salât at its proper time, irrespective of the fact whether he is 'Muqeem مقیم' resident or Musâfir مسافر, 'traveller' healthy or sick — but the 'Non-Muqallid Wahabees', during the journey, combine 'Zohr' with 'Asr' and 'Maghrib' with 'Ishâ', i.e. they offer 'Zohr and Asr' prayers together at the time of Asr and at the time of 'Ishâ', they offer 'Maghrib and Ishâ' prayers together. This practice of these people runs counter to the injunctions of the holy Quran, besides being against the 'Saheeh Hadiths'. We divide this chapter also into two sections. In the first section, we shall give the arguments of the Hanafi doctrine and in the second section, the objections advanced by the Non-Muqallid Wahabees shall be given along with our replies thereto.

Section No. 1

It is incumbent upon every Muslim to offer every prayer at its specified time; it is forbidden (and it is a grave sin) to offer any Salât intentionally, without any valid excuse, after its specified (fixed) time. The arguments are as follows:

No. 1) Almighty Allah says about the timings of the prayers (Salât):

Worship of salât at fixed hours has been enjoined on the Believers. (103: Nisâ 4)

اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَابًا مَّوْقُوْتًا

According to this Ayah, as it is incumbent (Fard) to offer 'Salât', it is equally incumbent to offer every 'Salât' at its fixed hour; as the non-offerer of 'Salât' is a sinner, the one who, without a good excuse, offers his 'Salât' out of time, is also a guilty. This Ayah does not differentiate between a 'Muqeem مقیم' and a 'Traveller'; this applies to every believer without distinction.

No. 2) Almighty Allah says:

So, woe to the worshippers who are neglectful/ heedless of their 'Prayers' (5: Maoon 107).

فَوَيْلٌ لِّلْمُصَلِّيْنَ الَّذِيْنَ هُمْ عَنْ صَلٰوتِهِمْ سَاهُوْنَ

In this Ayah, the 'neglectful of prayers' have been threatened with the wrath of Allah. 'Neglectfulness' includes offering prayers behind time (i.e. late) and no doubt, it is the worst 'neglectfulness'.

No. 3) Almighty Alllah says:

And establish worship (i.e. Salât), pay charity (Zakat) and bow down your heads with those who bow down (in prayer) (43: Baqarah 2).

اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ

The holy Quran has no where commanded to 'read' Salât; everywhere it has commanded to 'establish Salât'. 'To establish Salât' is to always offer Salât, correctly and at the fixed hour. To offer Salât behind time (i.e. late) contradicts the Quranic concept of 'establishing Salât'.

No. 4) Almighty Allah praises the virtuous (God-fearing, 'Muttaqi') in the following words:

Guidance to God fearing, who establish Salât and spend out of what we have provided for them. (3 Al-Baqara 2)

هُدًى لِّلْمُتَّقِيْنَ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ
الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

It transpires that Momin is 'Muttaqi' who 'establishes Salât' i.e. who offers every 'Salât' at its fixed time, — and always too, whether he is 'Muqeem' or traveler. Offering prayer behind the time of Zohr or Asr during journey, is clearly against these sacred Ayahs.

No. 5 and 6) Hadith, Muslim and Bukhari narrated from Hadrat Abdullah Ibn Masuood (RA):

He says: I asked the Holy Prophet (ﷺ) what was the best deed (amal). He replied: offering prayers punctually. I asked about the second best deed. He replied: Service of the parents. Then I asked him about the third best deed. He replied: 'Jihad' in the way of Allah. He says that these things were told to him by the Holy Prophet, and that if he had put more questions to him, he would have given more replies.

قَالَ سَاَلْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَىُّ الْاَعْمَالِ
اَحَبُّ اِلَى اللّٰهِ قَالَ الصَّلٰوةُ لِوَقْتِهَا قُلْتُ ثُمَّ اَىٌّ قَالَ
بِرُّ الْوَالِدَيْنِ قُلْتُ ثُمَّ اَىٌّ قَالَ الْجِهَادُ فِىْ سَبِيْلِ اللّٰهِ
قَالَ حَدَّثَنِىْ بِهِنَّ وَلَوِ اسْتَزَدْتُهٗ لَزَادَنِىْ

No. 7 to 10) Ahmed, Abu Daud, Mâlik and Nisai narrated from Ubadah Ibn Sâmit:

He says: The Holy Prophet said: Almighty Allah has enjoined 5-Time Prayers (Salât); the Muslim who performs ablution properly and offers these at the appointed time, heart and soul, Allah has promised him for his blessings of and pardon.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسُ
صَلَوَاتٍ اِفْتَرَضَهُنَّ اللّٰهُ تَعَالٰى مَنْ اَحْسَنَ وُضُوْءَهُنَّ
وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَاَتَمَّ رُكُوْعَهُنَّ وَخُشُوْعَهُنَّ
كَانَ لَهٗ عَلَى اللّٰهِ عَهْدٌ اَنْ يَغْفِرَلَهٗ الخ

No. 11) Tirmizi Shareef reported from Hadrat Ali Murtada (RA):

No doubt, the Holy Prophet said: O, Ali! Do not delay three things offering of prayer (when its time comes), buring the dead when the coffin is ready and marrying a girl (when you find for her a suitable spouse).

اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَلِىُّ ثَلٰثٌ
لَا تُؤَخِّرْهَا اَلصَّلٰوةُ اِذَا اَتَتْ وَالْجَنَازَةُ اِذَا حَضَرَتْ
وَالْاَيِّمُ اِذَا وَجَدْتَّ لَهَا كُفُوًا .

No. 12 to 14) Ahmed, Tirmizi, Abu Daud narrated from Hadrat Umm-e-Farwah:

She says that when the Holy Prophet was asked about the 'best deed' (Afdal Amal افضل اعمال), he replied: offering prayer in time (not late).

قَالَتْ سُئِلَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَىُّ الْاَعْمَالِ
اَفْضَلُ قَالَ اَلصَّلٰوةُ لِاَوَّلِ وَقْتِهَا

No. 15 Muslim Shareef narrated from Hadrat Anas (RA):

He says that the Holy Prophet (ﷺ) said: It is hypocrite's prayer (Salât) to keep sitting and waiting for the sun to set, and when the sun sets, reaching between the horns of the Satan he remembers Allah a little and that too hastily.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ
صَلٰوةُ الْمُنَافِقِ يَجْلِسُ وَيَرْقُبُ الشَّمْسَ حَتّٰى اِذَا
اَصْفَرَّتْ وَكَانَتْ بِيْنَ قَرْنَيِ الشَّيْطٰنِ قَامَ فَنَقَرَ اَرْبَعًا
لَايَذْكُرُ اللّٰهَ فِيْهَا اِلَّا قَلِيْلًا

The Hadiths of this kind are innumerable, in which great stress has been laid on offering the prayers in time; severely warning against saying prayers during the 'Makrooh' hours or belatedly; it was termed as the 'hypocrites' practice'. Here we have presented only a few selected Hadiths as an example. Woe to those Non-Muqallid Wahabees who leave their houses and, after covering a two-mile distance, offer prayer belatedly, under the excuse of 'journey', although there is no valid excuse or tangible compulsion, only personal lusts beguiles them! They eat meal in time; deal with the worldly business most cautiously, but show negligence and laziness in offering prayers at the appointed time which is the first 'Fard' and a great 'Rukun' (pillar of Islam). The Muslims had better keep off the wahabees and offer salât at the appointed time both at home and in journey.

Common sense also demands that during journey, the paryers should be offered in time the Zohr prayer should not be offered at 'Asr' time and similarly the Maghrib prayer should not be said at the time of Ishâ, because the Shariah has appointed separate timings for Five-Time Prayers, Juma Prayer, Eid-prayers, Tahajjud prayer, Ishraq and Chasht prayers; not a single prayer is offered at the time of some other prayer. A traveller, during his journey, offers the Fajr, Asr and Ishâ prayers at the appointed time. Similarly, if a traveller wishes to offer the Tahajjud, Ishraq, Chasht and Juma prayers, he will offer all of them at their fixed hours, i.e. he cannot say his 'Tahajjud' prayer after the sunrise, Juma prayer at the 'Asr' time, 'Fajr' prayer after the sun his risen or 'Ishâ' prayers at dawn! Given these facts, why a different policy in regard to 'Zohr' and Maghrib? Why should a traveller say his 'Zohr' prayer at 'Asr' time and 'Maghrib' at the Ishâ time while, during journey, the timings of both these Prayers are the same as (while you are not travelling)? Secondly, I ask the Wahabees: When you offer, during journey, the 'Zohr' prayer at the time of 'Asr' and 'Maghrib' prayer at the time of Ishâ, are these 'Zohr' and 'Maghrib' prayers on time or 'Qadâ' (late) prayers? If these are 'Qadâ' prayers, it is a gross sin to say a prayer as 'Qadâ' intentionally — and if these are on time prayers (i.e. not Qadâ), the question arises as to why. Hadrat Gabriel Ameen when he told the timings of the Prayers to the Holy Prophet, he did not say that, for a traveller, the 'Zohr' timing shall last till the sunset and that the 'Maghrib' prayer could be offered till the dawn of morning; he commanded for every Muslim that the Zohr time should end before the Asr prayers and, similarly, the 'Maghrib' time should be over before Ishâ prayer. One wonders how you made room for such 'timing' between these two prayers, spoiling the prayers of the Muslims. To put it in a nutshell, the timings of all the Five Prayers are the same for the traveller and the non-traveller (Muqeem مقیم). It is incumbent upon every Muslim to offer every Prayer (Salât) at its fixed hour.

Section No. 2

Objections and Replies Thereto

The Non-Muqallid Wahabees have raised a number of objections about this issue. We reproduce these objections below and give our replies thereto one by one. If, in future, they raise any new objection, we shall deal with it in the second edition:

Objection No. 1: In Bukhari Shareef, Hadrat Abdullah Ibn Abbas (RA) narrates:

He says that whenever the Holy Prophet went on a journey, he combined Zohr Prayer with Asr Prayer; he also combined Maghrib and Ishâ Prayer together.

قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ صَلٰوةِ الظُّهْرِ وَالْعَصْرِ اِذَا كَانَ عَلٰى ظَهْرِ سَيْرٍ وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَآءِ

This Hadith has been narrated by a number of Hadith scholars (Muhaddiseen) including Abu Daud, Tirmizi, Muatta Imam Mâlik, Muatta Imam Mohammad, Tahavi Shareef etc. with subtle difference. This hadith is the most popular among the Wahabees; they consider it a 'strong argument'.

Reply: It has few awnsers disering good attention. ***First***, Abu Daud Shareef and Tahavi Shareef etc. have also narrated from this very Hadrat Abdullah Ibn Abbas (RA) that the Holy Prophet without any journey or fear even in Madinah Shareef, combined Zohr and Asr and Maghrib and Ishâ Prayers. The words used by Abu Daud Shareef are as under:

Ibn-e-Abbas said: the Holy Prophet used to combine Zohr and Asr, Maghrib and Isha together even in the holy city of Madinnah, although there were no rains or fears of any kind.

قَالَ جَمَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَآءِ بِالْمَدِيْنَةِ مِنْ غَيْرِ خَوْفٍ وَّلَامَطَرٍ

Rather this very Abu Daud and Tahavi Shareef also narrate from this very Hadrat Ibn-e-Abbas (RA) that the Holy Prophet, in Madinah used to combine seven to eight prayers together. The exact words of Abu Daud Shareef are as follows:

Hadrat Ibn Abbas said that the Holy Prophet combined 7 to 8 Prayers (Zohr, Asr, Maghrib, Isha) in the holy city of Madinah, and we offered these behind him.

قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ ثَمَانِيًا وَّسَبْعًا اَلظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَآءَ

So O, Wahabees! Why do you so kindly combine only Zohr and Asr or Maghrib and Ishâ during journey? you should follow the Rawafid and offer 7 to 8 'combined Prayers', both during journey and at your houses. Strangely, you accept some of the Hadiths and reject some others outright! ***Second***, no doubt, it is mentioned in your Hadith that the Holy Prophet combined Zohr and Asr, but it does not tell how he combined them — whether he offered the Asr Prayer at the time of Zohr or vice versa; similarly whether he offered the Maghrib Prayer at the time of Ishâ Prayer or the other way round. Therefore, this Hadith is 'Mujmal' (incomplete in detail)

— and a 'Mujmal' Hadith, without the necessary details is not practicable. ***Third***, the Holy Prophet combined these prayers in journey, because of 'journey'; it is a common law of Shariah that many unlawful things become lawful in case of extreme necessity. Moreover, this combination of prayers was 'formed', outward not 'real' i.e. the Holy Prophet did not say his 'Zohr' prayer at the time of 'Asr', but he stayed after the journey at the last hour of 'Zohr' and, thus, said his 'Zohr' prayer at its last hour, and 'Asr' at its early time; seemingly, the Holy Prophet offered two prayers at a time, but, in actual fact, he offered each prayer on its time — he offered 'Zohr' or 'Maghrib' prayer at the last hour, Asr or Ishâ at an early hour. Consequently, this hadith is against neither the holy Quran and nor those Hadiths which we have quoted in the first section.

This 'combination' is quite lawful (jaiz); we also follow this doctrine. In the Hadith reproduced by Tahavi and Abu Daud from Hadrat Abdullah Ibn Abbas, it is stated that the Holy Prophet used to combine 7 to 8 prayers together, in the holy city of Madinnah, without the existence of any kind of fear or rain, but here '7 to 8 prayers' means '7 to 8 Rakaat'. If we combine 'Maghrib' and 'Isha' formally, seven Rakaat get combined, three of Maghrib and four of Ishâ, and if we combine 'Zohr' and 'Asr' together, eight Rakaat get combined, four from 'Zohr' and four from 'Asr'. As this combination was only 'formed', outwardly not 'real', it was lawful both during journey and in home (without journey). For a complete understanding of the Hadith, 'Sharaee wisdom' and the 'Slavery of the beloved Holy Prophet (ﷺ)' is needed, which the Wahabees woefully lack.

In Defence of This Meaning

Many Hadiths testify to the meaning which we have ascribed to the practice of 'combining prayers (Salât)'. We reproduce below some of such Hadiths — Heed to these and take lesson.

Hadith No. 1: Tibrani narrates from Hadrat Abdullah Ibn Masuood:

Verily, the Holy Prophet combined 'Maghrib' and 'Ishâ' together in such a way that he said his 'Maghrib' (prayer) in late hours and he said his 'Ishâ' (prayer) in early hours of prayer.

اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ
الْمَغْرِبِ وَالْعِشَاءِ يُؤَخِّرُ هٰذِهٖ فِىْ اٰخِرِ وَقْتِهَا وَيُعَجِّلُ
هٰذِهٖ فِىْ اَوَّلِ وَقْتِهَا

Hadith No. 2: In Bukhari Shareef, a long Hadith has been narrtaed from Hadrat Sâlim; some of its words are as under:

Abdullah Ibn Umar also acted as the Holy Prophet did, i.e. when he was in a hurry about his impending journey, he said the Maghrib Takbeer and offered 3 Rakaat, then he pronounced 'Salâm'. Afterwards, he paused for a short while. Then he said the 'Ishâ Takbeer' and offered 2 Rakaat of Ishâ.

وَكَانَ عَبْدُ اللّٰهِ ابْنُ عُمَرَ يَفْعَلُهُ اِذَا اَعْجَلَهُ السَّيْرُ يُقِيْمُ الْمَغْرِبَ فَيُصَلِّيْهَا ثَلٰثًا ثُمَّ يُسَلِّمُ ثُمَّ قَلَّمَا يَلْبِثُ حَتّٰى يُقِيْمَ الْعِشَآءَ فَيُصَلِّيْهَا رَكْعَتَيْنِ

Hadith No. 3: Nisai Shareef narrated from Hadrat Nafae نافع :

He says: we came from the holy city of Makkah in the company of Hadrat Ibn Umar. The day declined, but he walked on and on till evening. We feared that Hadrat Abdullah might have forgotten to offer prayer. We suggested to him to offer prayer, but he kept on walking till the twilight was about to set. He dismounted and offered the Maghrib prayer. Then the twilight disappeared, he said the Ishâ prayer. After this, he turned to us and laconically said: 'We acted in the like manner when we accompanied the Holy Prophet and were in a hurry about the journey.

قَالَ اَقْبَلَهَا مَعَ اِبْنِ عُمَرَ مِنْ مَكَّةَ فَلَمَّا كَانَ تِلْكَ اللَّيْلَةُ سَارَبِنَا حَتّٰى اَمْسَيْنَا فَظَنَنَّا اَنَّهُ نَسِيَ الصَّلٰوةَ فَقُلْنَا لَهُ اَلصَّلٰوةُ فَسَكَتَ وسَارَ حَتّٰى كَادَ الشَّفَقُ اَنْ يَغِيْبَ ثُمَّ نَزَلَ فَصَلّٰى وَغَابَ الشَّفَقُ فَصَلّٰى الْعِشَآءَ ثُمَّ اَقْبَلَ عَلَيْنَا فَقَالَ هٰكَذَا كُنَّا نَصْنَعُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَدَّ بِهِ السَّيْرُ

There are innumerable hadiths to suggest clearly that, during journey, the Zohr-Asr and Maghrib-Ishâ Prayers, would be combined together only formally, i.e. the Maghrib Prayer would be offered in late hours and the Ishâ prayer in early hours. Neither the Zohr and nor the Maghrib prayers should be offered at Asr and Ishâ times respectively. (For more detail, see Tahavi Shareef and Saheeh-ul-Behari etc.). We have quoted only three hadiths. The Hanafees' rationale is quite correct and the holy Quran and the other Hadiths are also supporting it. The rationale put forth by the Wahabees is utterly false; it is obviously in disharmony with the holy Quran as well as the Hadiths.

O, Wahabees! If, in view of these Hadiths, you agree to the 'real combination' (جمع حقیقی) during journey, then, in accordance with the Hadith of Hadrat Ibn Abbas, you should offer, during 'Eqâmat اقامة' (while not travelling) seven, rather eight, prayers together (We have quoted this Hadith in the first section). If you, in this Hadith, take it to mean 'Jama-e-Suvari صوری' i.e. outwardly 'combined', but not so in reality why do you take it here for 'Jame-e-Haqeeqi جمع حقیقی ' real combination? It clearly shows that you accept some of the Hadiths and reject some others of them.

Objection No. 2: Bukhari Shareef narrates from Hadrat Anas (some words of the narration are as follows):

He says that if the Holy Prophet travelled before the Sunset, he would delay the Zohr till the Asr time, and then he combined both the prayers.

قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ارْتَحَلَ قَبْلَ اَنْ تَزِيْغَ الشَّمْسُ اَخَّرَ الظُّهْرَ اِلٰى وَقْتِ الْعَصْرِ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا

This hadith clearly shows that the Holy Prophet offered the Zohr prayer at the time of Asr prayer, as is evident by the words 'اِلَى الْعَصْرِ'.

Reply: You have wrongly translated this Hadith the word اِلٰى (Till) shows that he alighted before the time of Asr 'Ghaiatغايت' (limit) is outsides Mughhiya مغيا (i.e. limited). Delaying till 'Asr' means that he delayed till the near-'Asr' time, as is shown by the Hadith quoted in reply to objection No. 1. Hence, here it means out wordly 'combined' (formal combination) and not (real combination جمع حقيقى).

Objection No. 3: Tahavi Shareef narrated from Hadrat Nafae (some of its words are as follows):

Hadrat Ibn Umar walked on during journey and on till the time of the disappearance of the twilight came; he alighted; he combined 'Maghrib' and 'Ishâ' and said, 'I have seen the Holy Prophet doing so, when he was in a hurry about the impending journey'.

حَتّٰى اِذَا كَانَ عِنْدَ غَيْبُوْبَةِ الشَّفَقِ نَزَلَ فَجَمَعَ بَيْنَهُمَا وَقَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰكَذَا اِذَا جَدَّبِهِ السَّيْرُ

In this hadith, it is clearly mentioned that Hadrat Abdullah Ibn Umar alighted when the twilight was about to disappear. Certainly, he offered the Maghrib Prayer at the time of Ishâ prayer.

Reply: It is also based on your misunderstanding; how does it mean that he alighted after the twilight had disappeared. It clearly means that he alighted when the twilight began to disappear (i.e. was near to disappear) he alighted. Soon after the Maghrib prayer, the twilight disappeared and the time of Ishâ started and the Ishâ prayer was offered. In our reply to the first objection, we have described the practice (Amal) of this very Hadrat Ibn Umar (RA), that is, he offered the Maghrib prayer at late hour and the Ishâ prayer early. That hadith is the interpretation of this Hadith of yours.

Objection No. 4: If it is necessary to offer every prayer (Salât) at its proper time and if it is a sin to say one prayer at the time of another prayer even in journey or under some excuse, why do the Hajees (pilgrims) combine 'Zohr' with 'Asr', in Arafat on the 9th of Zilhajjah In the time of Zohr. Why do they combine Maghrib with Ishâ and offer this combined-prayer at the time of Ishâ, in Muzdalefa on the 10th of Zilhajjah? Even the Hanafees consider such combination of prayers 'jaiz' (lawful) there. Naturally, the question arises; if, on the occasion of Hajj, Zohr and Asr prayers, and similarly Maghrib and Ishâ prayers are really combined at one time, what harm lies in combining these prayers during journey. O Hanafees! Why do you forget the Quranic Ayahs and these hadiths in Hajj? the most ardently oft-repeated objection raised by the Wahabees.

Reply: Sir, neither in Arafât the Asr prayer is offered at the Zohr time and nor in Muzdalefah is the Maghrib paryer offered at the time of Ishâ. In fact, the Asr time and the Maghrib time have been shifted to Zohr and Ishâ respectively, that is there the Maghrib hour begins after the disappearance of the twilight and the Asr hour starts soon after the Zohr prayer, as the 'witr' hour begins immediately after offering the 'Fard of Ishâ (on what ever time it is offered early or late)'. Hence, the prayers were not offered there ahead of or behind time but the time for prayers was changed particularly for those days and you, during journey, offer the prayers out of time. There is a world of difference between the change of Time and the change of Prayers (Salât).

There is a strong argument to prove the point. If the Imam, in Arafât, offers the Zohr and Asr prayers at their scheduled time, will be held sinful, as if he had missed the Asr Prayer. Similarly, if, on that day, he offered theMaghrib prayer at the appointed time and said his Ishâ prayer at the scheduled time, the Maghrib prayer will not be considered as having been offered, and, obviously, such a person shall be held gravely sinful, as if he had said his Maghrib prayer before time. It transpires that on that day the timings of these prayers have been changed.

But if a traveller does not combine Zohr and Asr, and offers the Zohr prayer at its proper time — likewise the Maghrib and the Ishâ prayers — you also do not consider him a sinner; you call it 'jaiz' without 'karahat'. It means that in your opinion also the prayer time does not change and the prayer is offered at the out of time. Consequently, the prayer of the Hajees in Arafât and Muzdalefah are against neither the holy Quran and nor the Hadiths. There every prayer is offered in time. Moreover, a traveller's combining the Prayers in 'real form' is opposed to the Quran as well as the Hadiths. The change in prayer timings during Hajj is proved by the mashhoor Hadith (rather Saheeh Hadith, Mutawatir Ma'nvi(حدیث صحیح متواتر المعنیٰ). As to act upon such Hadith (i.e. Mutawatir saheeh Hadith) is as important as acting upon the Ayah of Quran. We have discussed the issue of joining prayers here briefly. For a thorough grasp of the issue, our margin of Bukhari Naeem-ul-Bari نعیم الباری should be studied. The reader will certainly benefit from it.

The above discussion must have now convinced the readers that the Hanafi doctrine is the most logical, well-reasoned and quite in harmony with the teachings of the holy Quran and the Hadiths.

The Wahabees have fallen a prey to misunderstanding; their religion is based on misconceptions. May Allah help us to stick fast to our Hanafi path.

✵

Chapter-XV

Distance of Journey

The Shariah of Islam has given this facility to the travellers that out of four 'Fard' (mandatory) prayers, he can offer only two 'Rakaat', but the Wahabees, in a bid to satisfy their own lustful desires and reduce prayers, have generalized the 'journey' in such a way that it has become a mockery. These people style themselves as 'Traveller' if they just leave the house to see their fields or go out of the city for recreation just one or two miles away, and curtail the Prayer. From Shariah point of view, a person who leaves his homeland for a journey of three days is called a 'Traveller'. He is entitled to 'Qasr قصر ' (curtail) his 4-Rakaat-Fard-Prayer i.e. he will offer two instead of 4-Rakaat.

This three-day journey, on smooth paths comes to nearly 57 miles (every destination is of 19 miles, 3 destinations in all, 57 miles); the sandy or hilly path will be less. In short, three day's journey is the base.

Necessary Instructions to the Hajees

Nowadays, in Haramain Tayyibain, the Najadees rule. The Najadi Imam, during Hajj, offers 'Qasr Salât' when he comes over to Minâ and Arafât from Makkah, although Minâ is situated at a distance of only three miles from the holy city of the Makkah (and Arafât is 9 miles away). According to Hanafi doctrine, this Imam cannot 'Qasr' the prayer; hence, the Hanafis should never offer prayers behind him; otherwise, your prayer shall not be valid (i.e. not acceptable to Allah). On such occasions, the Shafaee or Humbli Imam should go forth 57 miles away from Makkah Moazzamah, on the 8th of Zil-Hajjah, and on return, offer the Qasr Prayer in Minâ and Arafât, so that the Hanafees Prayers may also be correct behind him.

The Hajees need to exercise utmost care. We divide this chapter also into two sections the first sectiion will contain the proofs of the distance for the journey and the second section will be devoted to 'objections and replies'.

Section No. 1

According to Shariah, a distance which is covered in three days is called 'Safarسفر' (journey); lesser distance is not reckoned as journey, and as such the Shariah injunctions about 'Safar' shall not apply to him, for the following reasons:

1) Hadith, Bukhari Shareef narrated from Hadrat Abdullah Ibn Umar:

Undoubtedly, the Holy Prophet said: A woman should not undertake three days' journey without a close relative.

اَنَّ النَّبِیَ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ لَا تُسَافِرِ الْمَرْاَۃُ
ثَلٰثَۃَ اَیَّامٍ اِلَّا مَعَ ذِی رَحْمٍ

This Hadith indicates that it is harâm for a woman to travel alone, she can travel in the company of some blood relation. The Holy Prophet has fixed three days as the distance of this 'Safar سفر ' (journey). It means that the distance of 'Safar' is three days.

2) Hadith Muslim Shareef narrated from Hadrat Ali (RA):

The Holy Prophet fixed three days and three nights for the traveller (Musafir مسافر) to 'Masah' the socks for the non-traveller (Muqeem مقیم) it is one day and one night.

قَالَ جَعَلَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ ثَلٰثَۃَ
اَیَّامٍ وَلَیَالِیَھُنَّ لِلْمُسَافِرِ وَیَوْمًا وَلَیْلَۃً لِلْمُقِیْمِ

Hadith No. 3 to 9: Abu Daud, Nisai, Ibn Haban, Tahavi, Tyalsi Tibrani طیالسی طبرانی and Tirmizi narrated from Khuzaimah ibn Sâbit Ansâri etc. (RA):

They narrated from the Holy Prophet that he said. The period for the 'Muqeem' to 'Masah' his socks is one day and one night; for a traveller it is three days and three nights.

عَنْ رَّسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَنَّہٗ قَالَ فِی
الْمَسْحِ عَلَی الْخُفَّیْنِ لِلْمُقِیْمِ یَوْمٌ وَلَیْلَۃٌ وَلِلْمُسَافِرِ
ثَلٰثَۃُ اَیَّامٍ وَلَیَالِیَھُنَّ

Hadith No. 10 to 12: Asrem اثرم in his Sunan from Ibn-e-Khuzaimah and Dar Qutni reported from Hadrat Abu Bakar (RA):

They narrated that the Holy Prophet allowed the 'Masah' for a traveller for three days and three nights, and one day and one night for the 'Muqeem' (provided he has worn the socks after performing ablution). According to Khitabee this Hadith is 'Saheeh-ul-Isnad صحیح اسناد ' (based on saheeh, reliable authorities).

عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ رَخَّصَ لِلْمُسَافِرِ ثَلٰثَةَ اَيَّامٍ وَلَيَالِيَهِنَّ وَلِلْمُقِيْمِ يَوْمًا وَلَيْلَةً اِذَا تَطَهَّرَ فَلَبِسَ خُفَّيْهِ اَنْ يَّمْسَحَ عَلَيْهَا وَقَالَ الْخِطَابِیُّ وَهُوَ صَحِيْحُ الْاِسْنَادِ (مشکوٰة)

Hadith No. 13 to 15: Tirmizi and Nisai narrated from Hadrat Safwan ibn Asâl:

The Holy Prophet used to command us not to take off the socks for three days and three nights when we are on travel.

قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَامُرُنَا اِذَا كُنَّا سَفْرًا اَنْ لَّاننْزِعَ خِفَافَنَا ثَلٰثَةَ اَيَّامٍ وَلَيَالِيَهِنَّ (مشکوٰة)

It is evident from these holy Hadiths that every traveller is allowed to 'masah' the socks for three days; no traveller is exempt from this permission. If less than three days' travelling be counted as 'journey' (Safar), many travellers cannot benefit by this permission, for example if a Wahabee goes to his farm situated at a distance of one mile and he considers himself a 'traveller', can he perform 'masah' for three days? Similarly, if a person reaches his house after a day's walk, how can he take advantage of this facility? Therefore, less than three days do not make up a 'journey' (Safar), otherwise these Hadiths about 'Masah' shall be rendered impracticable. The Wahabees had better ponder over this argument carefully.

Hadith No. 16: Imam Mohammad, in Aasâr آثار , narrates from Hadrat Ali ibn Rabeeah Walbi:

He says: I asked Sayyidena Abdullah Ibn Umar after how much distance one can 'Qasr' (curtail) one's Prayer. He replied, "Have you seen Suwaidaa"? I said, "I have not seen, but heard". He said, "It is situated at a distance of 3 nights' journey from here" (at the speed of the courier, envoy). When we travel for as much distance, we can perform 'Qasr'.

قَالَ سَاَلْتُ عَبْدَ اللّٰهِ ابْنَ عُمَرَ اِلٰى كَمْ تُقْصَرُ الصَّلٰوةُ فَقَالَ اَتَعْرِفُ السُّوَيْدَاءَ قُلْتُ لَا وَلٰكِنِّیْ قَدْ سَمِعْتُ بِهَا قَالَ هِیَ ثَلٰثُ لَيَالٍ فَوَاصِلَ فَاِذَا خَرَجْنَا اِلَيْهَا قَصَرْنَا الصَّلٰوةَ

Hadith No. 17: Dar Qutni narrated from Hadrat Abdullah Ibn Abbâs:

Indeed, the Holy Prophet said: O, Makkans! Do not 'Qasr' your prayers, when you travel for less than 4 'bareeds'. This distance is from Makkah to Usfân.

أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَااَهْلَ مَكَّةَ
لَا تَقْصُرُوْا الصَّلٰوةَ فِيْ اَدْنٰى مِنْ اَرْبَعَةِ بُرُدٍ مِنْ مَكَّةَ
اِلٰى عُسْفَانَ

Hadith No. 18: Muatta Imam Mâlik reported from Hadrat Ibn Abbas (RA):

that he curtailed (Qasr) his prayer during journey between Makkah and Taif, Makkah and Usfân and Makkah and Jaddah. Yahya says: Imam Mâlik said: This distance is 4 'Bareeds'.

اَنَّهٗ كَانَ يَقْصُرُ الصَّلٰوةَ فِيْ مِثْلِ مَا بَيْنَ مَكَّةَ وَالطَّائِفِ
وَفِيْ مِثْلِ مَابَيْنَ مَكَّةَ وَعُسْفَانَ وَفِيْ مِثْلِ مَا بَيْنَ مَكَّةَ
وَجَدَّةَ قَالَ يَحْيٰى قَالَ مَالِكٌ وَ ذَالِكَ اَرْبَعَةُ بُرُدٍ

Hadith No. 19: Imam Shafaee narrated (with Saheeh Isnâd) from Hadrat Abdullah Ibn Abbas:

Hadrat Ibn Abbas was asked if the Prayer would be curtailed (Qasr) when visiting Arafât (9-miles away). He replied in the negative, adding that 'Qasr' would be done when visiting Usfan, Jaddah or Taif (Imam Shafaee reproduced it and confirmed of its Isnad being Saheeh).

اَنَّهٗ سُئِلَ اَتُقْصَرُ الصَّلٰوةُ اِلٰى عَرْفَةَ قَالَ لَا وَلٰكِنْ
اِلٰى عُسْفَانَ وَاِلٰى جَدَّةَ وَاِلَى الطَّائِفِ رَوَاهُ الْاِمَامُ
الشَّافِعِيْ وَقَالَ اِسْنَادُهٗ صَحِيْحٌ

Hadith No. 20: Imam Mohammad, in Muatta Shareef, narrated from Hadrat Nafae:

When he travelled one 'Bareed' with Hadrat Abdullah Ibn Umar, he did not 'Qasr' his Prayer.

اَنَّهٗ كَانَ يُسَافِرُ مَعَ ابْنِ عُمَرَ الْبَرِيْدَ فَلَا يَقْصُرُ الصَّلٰوةَ

Let it be known that 4 'Bareed' is equal to about 57 miles. These few hadiths have been presented for example sake, otherwise there are many other Hadiths concerning this issue which can be seen in Saheeh-ul-Behari Shareef. However, all these Hadiths make the point clear that merely leaving the city does not constitute a 'journey' (Safar) and the laws about 'Safar' shall not apply to it; 'journey' (Safar) must be at least of four Bareed i.e. 57 miles. The illustrious Sahaba acted upon this law.

Common sense also demands that simply leaving a city should not be termed as 'journey', because the land around the city is part of city and it meets the urban needs, e.g. garveyard, Eidgah (Eid prayer ground), pastures, racecourse; reaching here is like reaching the city. Nobody thinks himself a 'traveller' (musafir) by going to this place for recreation. Moreover, if such a distance were called 'journey', no woman could go outside the city without a 'Mehram' (close relative), because it is Harâm for a woman to undertake a journey without a 'Mehram'. Besides this, according to Islamic Law, a traveller can 'Masah' his socks for three days and nights; this law cannot apply to every traveller in general (as we have already explained). Obviously, the 'journey' must be defined and limited in terms of distance or days, acceptable to 'Sharaee wisdom' and so that the law may apply to every Muslim — this limit is Three days. Apart from this, three days' journey is certainly counted as 'journey'; less than it is doubtful. The four Rakaat of Prayer (Salât) are proved with certainty; a 'certain thing' cannot be given up on the basis of a 'doubtful thing'; 'certainty' can be eliminated by 'certainty'.

Section No. 2

Objections and Replies

The Wahabees have succeeded in getting hold of only one Hadith which has been narrated by different narrators in different books of Hadiths. Muslim and Bukhari reported from Hadrat Anas (RA):

The Holy Prophet offered four Rakaat of Zohr Prayers in Madinah Munawwarah, and he offered 2 Rakaat of Asr Prayer at Zul-Hulaifah.	اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ بِالْمَدِيْنَةِ اَرْبَعًا وَصَلَّى بِذِى الْحُلَيْفَةِ رَكْعَتَيْنِ

The notable point is in that Zulhulaifah is situated only at a distance of 3 miles from the holy city of Madinah (nowadays called Beer-e-Ali, the 'meeqat of Hajj' for the people of Madinah). When the Holy Prophet went out of Madinah, he curtailed (Qasr) his prayers, at a distance of only 3 miles.

Reply: In this Hadith, there is no mention of going to only Zulhulaifah for recreation, but here the event of Hajjat-ul-Wida (last Hajj of the Holy Prophet) is being described i.e. the Holy Prophet left the holy city of Madinah with the intention of Hajj. When he reached Zulhulaifah, the Asr time fell. As he was going ahead, he curtailed his prayer here. Therefore, (صَلَّى الظُّهْرَ) "he prayed" was said here (this event happened only once). He did not say: (كَانَ يصلى) he used to pray which could show that he used to do so perpetually. The interpretation of this Hadith is the Hadith narrated in Muatta Imam Mâlik and Muatta Imam Mohammad from Hadrat Nafae:

Whenever Hadrat Abdullah Ibn Umar left Madinah for Hajj or Umrah, he curtailed (Qasr) his Prayer on reaching Zulhuliafah.

اَنَّ عَبْدَ اللّٰهِ ابْنَ عُمَرَ كَانَ اِذَا خَرَجَ حَاجًّا اَوْمُعْتَمِرًا
قَصَرَ الصَّلٰوةَ بِذِى الْحُلَيْفَةِ

This practice (amal) of Hadrat Ibn Umar (RA) is the interpretation of the Hadith quoted by you. In view of this interpretation, a person who leaves his homeland, with the intention of undertaking 'journey', he will offer 'Qasr Prayer' soon after coming out of the residential area, and on return, on reaching the residential area he will become 'Muqeem مقیم '. This Hadith is in harmony with our views.

Objection No. 2: Muslim and Bukhari reported from Hadrat Abu Hurairah (RA):

The Holy Prophet said: It is not lawful for a woman who believes in Almighty Allah and the Last Day, to undertake one day and one night's journey without a 'Mehram' (close relative).

قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِامْرَاَةٍ تُؤْمِنُ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ تُسَافِرَ مَسِيْرَةَ يَوْمٍ وَّلَيْلَةٍ لَيْسَ
مَعَهَا حُرْمَةٌ

This Hadith shows that one day and one night's travel makes up a 'Journey'; the Holy Prophet called it 'Journey' and applied the laws of journey to it, declaring that it was not lawful for a woman to travel so far, without a 'Mehram'. It further transpires that three days' travel is not necessary to make up 'Journey'; one day's travel is enough for this purpose.

Reply: It has two replies: ***First***, your doctrine is not proved even by this Hadith. According to your opinion, going one or two miles away from the city is 'Safar' (journey) whereas there is restriction of one day and one night in this Hadith hence, this Hadith also goes against you. ***Second***, we have, in the first section, presented the narration about 3 days from this very Bukhari Shareef. We have found two narrations — concerning three days and one day. If the Hadith about one day precedes the Hadith about three days, the hadith about one day stands cancelled. And if the 'three-day Hadith' is the first one and the 'one-day hadith' following it, the 'three-day Hadith' cannot be cancelled by the one-day Hadith; because one day's is included in 'three days'. When one day's journey alone by the woman is unlawful, the three days' journey shall also be unlawful; hence, the three days' narration is practicable and it is doubtful to act upon the 'one-day Hadith'. Therefore, the 'one-day Hadith' is not workable, as compared with this, the 'three-day Hadith' is practicable, as 'being Harâm' is not proved by 'doubt'. Anyhow, the journey can be of three days.

Objection No. 3: Nowadays, by train and buses etc., the journey of three days can be completed within one or two hours. Tell us how this traveller will complete the period of three days for performing 'masah' on the socks. Even according to your doctrine generally this Hadith is not practicable.

Reply: This objection is quite absurd. One is the defect inherent in the law that it cannot be applied everywhere; one is that law can not be applied because of some external temporary situation and not for its own defect. In Shariah, the travel on foot or the speed of the camel is counted, provided that it is of three days. So, the Journey is in the same speed. This law about 'masah' should apply to every traveller. If a person travels so much distance in one hour, it is an external cause because of which he escaped the hand of this law. The law in itself is correct; on account of your word the law becomes defective. Hence, your word is false; ours is true.

✻

Chapter-XVI

Sunnat and Nafl of Salât During Journey

The travellers (during travel) is enjoined to curtail (Qasr) only the 'Fard' prayer i.e. he will offer only two 'Rakaat' of 'fard prayer instead of four'; all the other 'Nafl' 'Sunnat' and 'witr' should be offered by him as he offers these at home. The law about these prayers is equal for both the traveller and the 'Muqeem' (resident). There is neither curtailment (Qasr) and nor prohibition for them or total exemption. However, the Non-Muqallid Wahabees neither offer Nafl themselves, during journey, and nor do they allow others to do so. Some of them are extremely strict about it. We, therefore, also divide this chapter into two sections in the first section Shariah proof of this issue is given and the second section contains the objections raised by the Wahabees, and our replies thereto.

Section No. 1

Offer Full Sunnat, Witr and Nafl During Journey

✻

The traveller should curtail (Qasr) only his Four-Rakaat fard Prayer; the rest of prayers should be offered in full. It is a heinous crime to forbid or check this practice. The arguments are as under:

No. 1: Allah Almighty says:

Seest there one who forbids a votary when he turns to Pray (Salât). (10: Alaq 96).

آرَءَيْتَ الَّذِيْ يَنْهٰى عَبْدًا اِذَا صَلّٰى

It reveals that preventing the Muslims from offering Prayers (Salât) behoves the infidels, besides incurring the wrath of Allah Almighty, and that's why the Fuqaha (Islamic Law Experts) say that if a person starts offering the prayer at a 'Makrooh' time, he should not be prevented from doing so, lest the preventer should be affected by this Ayah. However, when he has offered the prayer, we can guide him (Shâmi etc.).

The Wahabees should learn a lesson from it; those who check (rather fight with) a travelling Muslim to offer 'Sunnat' and 'Nafl' should know that after all it is nothing but prayer (Salât); why so much aversion for it?

No. 2: Almighty Allah described the faults (i.e. hidden sins) of the disbelievers of Makkah:

Neither obey thou each feeble oath-monger detractor, spreader abroad of slanders, hinderer of the good, transgressor, malefactor. (9-12: Qalam 68)

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ هَمَّازٍ مَّشَّآءٍ بِنَمِيْمٍ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ

It transpires that it becomes the disbelievers to hinder the Muslims from good; they should never be obeyed. It is the favourite pastime of the Wahabees to restrain the Muslims from treading the path of virtue. Strangely, cinema, gambling and wine do not irritate them; what irritates or provokes them is the offering of Sunnat and Nafl by a Muslim traveller during the journey. No Muslim should obey them; rather act upon this Ayah.

No. 3: While praising the believers, Almighty Allah says:

(They are) those who, if We establish them in the land, establish regular prayer and give Zakat (charity), enjoin good and forbid evil. (41: Hajj 22).

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِي الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ

If, God forbid, the Wahabees get the worldly power, they will hinder the people from 'Sunnat' and Nafl', Meelad and Khatm-e-Quran Shareef, 'Zikr' meetings, 'Fateha' and recitation of the Quran! They will enjoin 'Wudu' (ablution) with the water of the dirty wells, eating the crow and testicles, considering the boy's urine and semen pure (clean), marrying an illegitimate daughter (as we shall describe, in the last pages of the book, the various doctrines of the Wahabees).

No. 4, 5: Tirmizi Shareef and Tahavi Shareef have narrated from Hadrat Abdullah Ibn-e-Umar (with a slight difference of words):

He says, "I have offered prayers in the company of the Holy Prophet both in and out of the homeland. I offered 4-Rakaat Zohr Prayer with him while I was at home and afterwards I offered 2-Rakaat Sunnat. During journey with him, I offered 2-Rakaat Zohr prayer. After this, I offered 2-Rakaat Sunnat and offered 2-Rakaat Asr Prayer. I offered no prayer onward. He never curtailed (Qasr) the three-Rakaat-Maghrib Prayer even during journey – these are 'witr' of the daytime. After this, I offered 2 Rakaat Sunnat.

قَالَ صَلَّيْتُ مَعَ النَّبِيِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِى
الْحَضَرِ وَالسَّفَرِ فَصَلَّيْتُ مَعَهُ فِى الْحَضَرِ الظُّهْرَ
اَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ وَصَلَّيْتُ مَعَهُ فِى السَّفَرِ
الظُّهْرَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ
وَلَمْ يُصَلِّ بَعْدَهَا شَيْئًا وَ الْمَغْرِبَ فِى الْحَضَرِ
وَالسَّفَرِ سَوَاءً ثَلٰثَ رَكْعَاتٍ وَلَا يَنْقُصُ فِىْ حَضَرٍ
وَلَا سَفَرٍ وَهِىَ وِتْرُ النَّهَارِ وَبَعْدَهَا رَكْعَتَيْنِ

In Tahavi Shareef, the following words have also been added:

The Holy Prophet offered 2 Rakaat of the Ishâ Prayer; then he offered 2 more Rakaat.

وَصَلَّى الْعِشَآءَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ

The Holy Prophet, during journey, offered 2 'Fard' Rakaat of Zohr Prayer and then 2 Rakaat of Sunnat. He offered three 'Fard' Rakaat of the Maghrib Prayer followed by 2 Rakaat of Sunnat. He offered 2 'Fard' Rakaat of the Ishâ Prayer and then he said 2 Sunnat. If offering of 'Sunnat' and 'Nafl', during journey, were forbidden, the Holy Prophet would not offer them. The Wahabees, in truth, are irritated by the 'Sunnat'!

__No. 6, 7:__ Abu Daud and Tirmizi reported from Hadrat Baraa Ibn Aazib (RA):

He says, "I journeyed 18 times in the company of the Holy Prophet. Never did I see the Holy Prophet ignoring the Two Nafls before 'Zohr' prayer.

قَالَ صَحِبْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيَةَ
عَشَرَ سَفَرًا فَمَا رَاَيْتُهُ تَرَكَ رَكْعَتَيْنِ اِذَا زَاغَتِ الشَّمْسُ
قَبْلَ الظُّهْرِ

__No. 8:__ Abu Daud Shareef narrated from Hadrat Anas (RA):

He says that whenever the Holy Prophet happened to travel and he desired to offer 'Nafl', he diverted the attention of his camel towards the Kaabah. Then he said 'Takbeer' and offered 'Nafl'.

قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَافَرَ وَ
اَرَادَ اَنْ يَّتَطَوَّعَ اِسْتَقْبَلَ الْقِبْلَةَ بِنَاقَتِهٖ فَكَبَّرَ ثُمَّ صَلَّى

__No. 9, 10:__ Muslim and Bukhari have narrated from Hadrat Abdullah Ibn Umar (RA):

He says that the Holy Prophet used to offer 'Nafl' while sitting on his ride, during the journey. He offered the Prayer by hints, turning his face according to the face-direction of the ride. He used to offer the 'Tahajjud' Prayer, except 'fard'; he also offered 'witr' on the ride.

قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ فِي السَّفَرِ عَلٰى رَاحِلَتِهٖ حَيْثُ تَوَجَّهَتْ بِهٖ يُوْمِيْ اِيْمَاءً صَلٰوةَ اللَّيْلِ اِلَّا الفَرَائِضَ وَيُوْتِرُ عَلٰى رَاحِلَتِهٖ

It is clear from this Hadith that the Holy Prophet used to offer the Tahajjud prayer on ride as well. These people hinder the staying travellers from offering the 'Sunnat-e-Maukkadah' (compulsory Sunnah).

No. 11: Muatta Imam Mâlik narrated from Hadrat Nafae (RA):

He says: No doubt, when Abdullah Ibn Umar saw his son Ubaidallah offering 'Nafl' while travelling, he did not forbid him to do so.

قَالَ اِنَّ عَبْدَ اللّٰهِ ابْنَ عُمَرَ كَانَ يَرٰے اِبْنَهٗ عُبَيْدَ اللّٰهِ يَتَنَفَّلُ فِيْ السَّفَرِ فَلَا يُنْكِرُ عَلَيْهِ

No. 12: Tirmizi Shareef narrated from Hadrat Abdullah Ibn Umar (RA):

He says, "I offered 2-Rakaat of Zohr while I was travelling with the Holy Prophet (ﷺ) after this, 2-Rakaat Sunnat". Tirmizi narrated it, saying: This Hadith is 'Hasan'.

قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ فِي السَّفَرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ

No. 13, 14: Muslim and Abu Daud narrated a long Hadith from Abu Qatadah (RA) about the late offering of the morning Prayer while travelling on the night of 'Taarees تعريس'. Some of the words of this Hadith are as follows:

The Holy Prophet (ﷺ) offered the – Fajr Sunnat before the 'Fard'; then he offered the 'Fard' of 'Fajr' as usual.

صَلّٰى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ ثُمَّ صَلَّى الصُّبْحَ كَمَا كَانَ يُصَلِّيْ

No. 15 to 18: Bukhari, Muslim, Tirmizi and Abu Daud narrated from Hadrat Ibn Abi Yaala (RA):

He says that none but Hadrat Umme Hâni informed us that he saw the Holy Prophet (ﷺ) offering the 'Chasht' Prayer. Umme Hâni says that of the day of the conquest of Makkah, the Holy Prophet took a bath in her house and offered 8 Rakaat Nafl of the 'Chasht' prayer.

قَالَ مَا اَخْبَرَنَا اَحَدٌ اَنَّهٗ رَاٰىَ النَّبِيَّ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمْ صَلَّے الضُّحٰى غَيْرُ اُمِّ هَانِيْ ذَكَرَتْ اَنَّ النَّبِيَّ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ اِغْتَسَلَ فِي بَيْتِهَا فَصَلّٰى ثَمَانَ رَكْعَاتٍ

MIND IT: On the day of the conquest of Makkah, despite the fact that the Holy Prophet was a traveller in Makkah, he offered his 8-Rakaat-Chasht-Prayer at the house of his sister Umme, Hâni daughter of Abu Talib, though the 'chasht' prayer is 'Nafl'.

No. 19: Ibn-e-Majah narrated from Hadrat Ibn Abbas (RA):

He says that the Holy Prophet offered the 'Fard' prayers both at home and during journey. We used to offer 'Nafl' before and after the 'Fard' Prayer whether we were staying at home or journeying.

يَقُوْلُ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ
الْحَضَرِ وَ صَلٰوةَ السَّفَرِ فَكُنَّا نُصَلِّي فِي الْحَضَرِ قَبْلَهَا
وَبَعْدَهَا وَكُنَّا نُصَلِّي فِي السَّفَرِ قَبْلَهَا وَبَعْدَهَا

No. 20: Bukhari Shareef narrated from Hadrat Jabir (RA):

The Holy Prophet used to offer 'Nafl', while riding, without turning his face to the Qiblah.

اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي التَّطَوُّعَ
وَهُوَرَاكِبٌ فِيْ غَيْرِ الْقِبْلَةِ

Common sense also demands that there should be no total exemption and no 'Qasr' in regard to Sunnat and Nafl during journey, for the folllowing reasons: ***First,*** according to Hadiths, Two-Rakaat-Prayers were prescribed on the night of Merâj. The law about two Rakaat during journey underwent no change. However, in 'Hadar حضر' (i.e. when not travelling) the number of Rakaat in some of the prayers was increased, and, obviously in Merâj, only 'fard' Prayers were made incumbent and not Sunnat and Nafl etc. Hence, 'Qasr' can be allowed only in fard prayers, and not in Sunnat and Nafl. ***Second,*** many restrictions have been imposed on offering the 'Fard' prayer e.g. it cannot be offered when one is riding, travelling by train or if his face is not to the Qiblah (i.e. Kaabah); 'Sunnat' and 'Nafl' are free from any such restriction, these can be offered even on the ride or without exactly facing the Qiblah. For 'Fard', the traveller has to break his journey, which causes delay. Therefore, this Prayer has been curtailed (halved 'Qasr'). As it is not necessary to break one's journey for 'Sunnat' and 'Nafl' (these can be offered even on the ride), there is no question of either 'Qasr' or 'exemption' for these prayers. The reasoning that since 'Fard' have been curtailed (halved) during the journey the 'Sunnat' and 'Nafl' should also be curtailed is out and out fallacious. A notable point: The 'Fard' of Juma (Friday) consists of two instead of four Rakaat, but there is no reduction in the number of Sunnat Rakaat. 'Fard' is a separate prayer and so are the 'Nafl' not so subservient to 'Fard' that if 'Fard' are offered in full, the Sunnats and 'Nafls' should also be offered in full, and similarly the principle of 'Qasr' should apply to both 'Fard' and 'Sunnat' or 'Sunnat' should be considered 'exempted altogether'.

Section No. 2

Objections and Replies Thereto

* * *

The Non-Muqallid Wahabees have got only a few arguments regarding this issue, which they present everywhere though couched in different words. We give below our replies to these objections.

Objection No. 1: Muslim and Bukhari have narrated from Hadrat Hafs Ibn Aasim:

He says, "I was accompanying Hadrat Ibn Umar (RA) on his way to the holy city of Makkah. We offered two Rakaat of Zohr Prayer behind him. After leading the prayers, he came back to his ride and sat down. He saw some people standing. He asked what those people were doing. I replied that they were offering 'Nafl'. He said that if Nafl were to be offered, he would offer the fard prayer in full. I remained with the Holy Prophet. He did not offer more than two Rakaat during journey and I saw Hadrat Abu Bakar, Umar and Usman (RA) doing so.

قَالَ صَحِبْتُ اِبْنَ عَمَرَ فِیْ طَرِیْقِ مَکَّةَ فَصَلّٰی لَنَا
الظُّهْرَ رَکَعَتَیْنِ ثُمَّ جَآءَ رِحْلَهٗ وَجَلَسَ فَرَاٰی نَاسًا
قِیَامًا فَقَالَ مَایَصْنَعُ هٰؤُلَاءِ قُلْتُ یُسَبِّحُوْنَ قَالَ
لَوْکُنْتُ مُسَبِّحًا اَتْمَمْتُ صَلٰوتِیْ صَحِبْتُ رَسُوْلَ
اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمْ فَکَانَ لَا یَزِیْدُ فِی السَّفَرِ
عَلٰی رَکْعَتَیْنِ وَاَبَابَکْرٍ وَعُمَرَوَ عُثْمَانَ کَذَالِكَ

This Hadith shows that offering of 'Sunnat' and 'Nafl' during journey is against the sunnah of the Holy Prophet as well as that of the Khulafa-e-Rashideen. Therefore, the Travellers should offer only two Rakaat of 'Fard'; ignoring all others.

Reply: This Hadith also goes against you because it also proves the fact that the Holy Porphet as well as the Khulafa-e-Rashideen' did not offer more than two 'Fard' anywhere during journey, whereas you say that the traveller has the option either to curtail (Qasr) his prayer or offer it in full. Why did you enjoin 'full prayer' against this Hadith? ***Secondly,*** this Hadith of yours proves the non-offering of 'Nafl', but many of our far more authentic Hadiths prove the otherwise. Now the question arises: why do you ignore these 'many' Hadiths and choose only 'one' to act upon? Obviously, because the 'Prayer' (Salât) is an awful burden to you. ***Thirdly,*** we have already quoted the Hadiths of Sayyidena Abdullah Ibn Umar (RA) himself in which he says that he saw the Holy Prophet offering 'Nafl' on the ride, during travels. Then, why did you not accept these Hadiths of proven authority? Why did you act upon this solitary Hadith? Are you fond of curtailing the Prayers? ***Fourthly,*** when 'positive' and 'negative' oppose each other, the 'positive' takes the precedence over 'negative'. Two narrations are ascribed to Hadrat Ibn Umar (RA) — in favour of 'Nafl' and against 'Nafl'; the former shall be acted upon, and not the latter. Hadrat Ayeshah Siddiqah (RA) says that the 'Merâj' of the Holy Prophet was not physical whereas the Sahabah opined that it was physical; the whole world, today, believes in the 'physical Merâj' Why? Bacause 'positive' is preferable to 'negative'. ***Fifthly,*** when mutual contradiction appears among the Hadiths, they should be considered in such a way that the contradiction disappears. When there is contradiction between the narrations of Hadrat Ibn Umar (RA), this Hadith of yours will mean: offer 'Nafl' ceremoniously, that one should alight from the ride, break one's journey, stand on the ground or not to offer it on the ride, is not supported by the Holy Porphet or Khulafa-e-Rashideen's words or actions. Therefore, some words of this Hadith are telling the same facts. The narrators say that he uttered these words when he saw some persons offering 'Nafl'; standing on the 'ground'. These people were on journey; it was a Hajj journey; the distance was long and they were in a hurry to reach the destination. This practice could make the journey still more difficult or burdensome, that's why he said so; consequently, this Hadith is neither opposed to the other Hadiths and nor against the other narrations made by Hadrat Ibn Umar himself. Do not try to contradictthe Hadiths, try to prove the harmony between them. ***Sixthly,*** even in this Hadith of yours, there is no prohibition about offering 'Nafl' during journey. Hadrat Ibn-e-Umar (RA) said, out of analogiocal deduction (Qiyas), If, for 'Nafl' such formality or ceremoniousness was necessary so much so that these (i.e. nafl) be offered after breaking the journey and getting off the ride, there was no need for paring down (reducing) the number of 'Fards', they should have also been offered in full; this formality or ceremoniousness is only for 'fard'.

Objection No. 2: When four-Rakaat 'Fard Prayer', during journey, has been halved, (Qasr principle) the number of Rakaat in 'Sunnat' and 'Nafl' a degree less than the 'Fard' must be 2, instead of 4, or be remitted altogether.

Reply: Praise be to Allah! You are convinced of 'Qiyas' (analogical deduction)! You drew an analogy between Sunnat and Fard. But your 'Qiyas' is not different from your own self. You had better follow (Taqleed) the leading Islamic Law experts, so that you may not have to resort to such analogical deductions (Qiyas). Sir, we cannot draw an analogy between 'Sunnat, Nafl' and 'Fard'. In 'fard', only in two 'Rakaat', some other surah is combined with surah Fateha, whereas in the following two, no surah is combined with surah Fateha. In 'Sunnat' and 'Nafl', in all the four Rakaat it is necessary to combined some other surah with surah Fateha. Tell me, by combining surahs, why 'Sunnat' and 'Nafl' have not been like 'Fard'; say also here that when the two Raka'ts of 'Fard' are without surah, all the four Rakaat of 'Sunnat' and 'Nafl' should be without surah. In Friday Prayer, the number of 'Fard Rakaat' is reduced from four to two, but Sunnats increase instead of decreasing. After Friday Prayer, four Sunnats are 'Muakkadah'. You should also seek help from 'Qiyas' here also. To you, when in Friday 4 Rakaat of 'Fard' have been reduced from 4 to 2, there should be one Rakaat only in post-Friday Prayer Sunnats. We have already thrown light on the causes of not observing 'Qasr' in 'Sunnat' and 'Nafl', in the first section a traveller has not to break his journey for 'Sunnat', he can offer it on the ride; therefore, the question of 'Qasr' in these ('Sunnat' and 'Nafl') does not arise.

__Important Note:__ The rule that 'Sunnat' and 'Nafl' can be offered on the ride, irrespective of its direction, is meant for such a traveller who is in a state of journey (e.g. he is in the jungle or way covering the distance); it does not apply to a traveller who has stayed in the city or somewhere else. If the traveller is staying in a town for two or four days, he will offer 'Sunnat' and 'Nafl' like 'Fard' with full conditions. To the Non-Muqallid Wahabees, a traveller, whether he is on journey or staying somewhere for two or three days, he is exempt from offering Sunnat and Nafl.

__Objection No. 3:__ The Holy Prophet is a mercy for the whole world. When Allah has granted concession in 'Fard' prayers, the Holy Prophet should also curtail his Sunnats. If it is not done so, it will be a negation of the quality of 'mercy' found in the Holy Prophet.

__Reply:__ Yes, the Holy Prophet (ﷺ) is a 'Mercy' for the whole world and that's why he has given no concession in his 'Sunnats' the Prayer (Salât) is a 'mercy', not a burden! Maybe, the (Salât) is a 'burden' to the Wahabees who think of such questions. Sir, the 'Fards' of Allah are obligatory for a Momin when he has come of age and before death its obligation ends. As compared with this, the 'Sunnats' of the Holy Prophet always accompany a Momin; the Momin is born in the lap of the Holy Prophet; he grows in the shade of his 'Sunnah'; he dies under the protection of 'Sunnah' and, Insha-Allah, the followers of 'Sunnah' shall regain life on the Day of Resurrection, under the patronage of their beloved Holy Prophet (ﷺ). Are circumcision (Khatnah), 'Aqiqah' and breast feeding the child for two years not 'Sunnat'? Moreover, 'Wudu' for a dead person, with face to the Kaabah 3-piece cloth coffin for men and five-piece coffin for women are all 'Sunnats'. Therefore, our name is not 'Ahle Fard' or 'Ahle Wajib', but 'Ahl-e-Sunnah'. The Sunnah' of the Holy Prophet is a blessing, not a burden; no true Muslim can ask for any reduction in it. Almighty Allah is 'Mâlik-ul-Mulk مالك الملك '; He can give as much blessing as He likes and as and when He desires so. His blessings are not unchanging; sometimes they are increased and sometimes they are decreased. Similarly, the 'Fard' prayer is full for the 'Muqeem (non travelers)' and half for the traveller.

'Qasr' in Journey is 'Wajib'

According to Shariah law, it is incumbent upon the traveller to curtail (Qasr) his 4-Rakaat-Fard-Prayer. The traveller cannot offer this Prayer in full; if, inadvertently, he offers 4 instead of 2 'Rakaat', the law applying to the person who offers 4 'fard' of 'Fajr' Prayer, shall apply to him. If after reciting the first 'Attahyat', he stood in the third Rakaat, he should offer 'Sajdah-e-Sahv سجدہ سہو ' if he does not offer Sajdah Sahv he will have to re-offer the prayer. However, if he, intentionally, offers 4, instead of 2, Rakaat, it will not be accepted as 'Salât'. The Non-Muqallid Wahabees say that the traveller is at liberty to offer 'Qasr' or full prayer; he is not restricted by any condition. Therefore, we also divide this chapter into two sections the first for our arguments and the second for 'objections and replies'. May Allah accept our humble efforts.

Section No. 1

'Qasr' is Necessary During Journey

The 'Hanafees' possess many argumengts in support of 'Qasr' during journey; some of these are presented below:

Hadith No. 1 to 4: Bukhari, Muslim, Muatta Imam Mohammad, Muatta Imam Mâlik narrated from Hadrat Ayeshah Siddiqah (RA) in slighty different words. The following are the words of Muslim and Bukhari:

قَالَتْ فُرِضَتِ الصَّلٰوةُ رَكْعَتَيْنِ ثُمَّ هَاجَرَ رَسُوْلُ
اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فُرِضَتْ اَرْبَعًا وَ تُرِكَتْ
صَلٰوةُ السَّفَرِ عَلَى الْفَرِيْضَةِ الْاُوْلٰى

She says that to begin with Two-Rakaat-fard-Prayers were prescribed. Then when the Holy Prophet migrated, it was increase in to four without a change in (Prayer Salât during journey).

It is evident from this Hadith that, before Migration (Hijrah), there were two Rakaat for every Prayer. After the Migration, 4 Rakaat were perescribed for some prayers, but there was no change in 'Salât-us-Safar (prayer during journey)'. So, if a person said 4-Rakaat 'Fard' prayer before the Migration (Hijrah), his prayer would not be accepted as valid; similarly; even now if a person offers 4-Rakaat Fard during journey, his prayer shall not be valid; ponder carefully over the words 'Fard فرض ' and 'Fareedah فريضة '.

The words of narration by Muatta Imam Mohammad and Imam Mâlik are as under:

In, the beginning, two-Rakaat-Fard for every prayer were prescribed for both 'safar سفر ' (journey) and 'Hadar حضر ' (staying at home).

فُرِضَتِ الصَّلٰوةُ رَكْعَتَيْنِ رَكْعَتَيْنَ فِی الْحَضَرِ وَالسَّفَرِ
فَاُقِرَّتْ صَلٰوةُ السَّفَرِ وَزِيْدَ فِیْ صَلٰوةِ الْحَضَرِ

Afterwards, the 'prayer for non traveller' were increased but there was no increase in 'Salât of travellers'.

__Hadith No. 5 to 7:__ Muslim Shareef, Nisai and Tibrani narrated from Hadrat Abdullah Ibn Abbas (RA):

He says that Almighty Allah prescribed, prayer in the language of your prophet, 4-Rakaat in, (homeland) two-Rakaat for (journey) and one-Rak'at in 'Fear' (i.e. one Rak'at with Jama'at).

قَالَ فَرَضَ اللّٰهُ الصَّلٰوةَ عَلٰی لِسَانِ نَبِيِّكُمْ فِی الْحَضَرِ
اَرْبَعًا وَفِی السَّفَرِ رَكْعَتَيْنِ وَفِی الْخَوْفِ رَكْعَةً

It clearly transpires that in journey only two Rakaat are 'fard' (incumbent), like the Fajr Prayer.

__Hadith No. 8 to 13:__ Muslim, Bukhari, Abu Daud, Tirmizi, Nisai and Ibn-e-Majah narrated from Hadrat Anas (RA):

He says that they accompanied the Holy Prophet from Madinah to Makkah; the Holy Prophet kept offering two Rakaat only.

قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ
الْمَدِيْنَةِ اِلٰی مَكَّةَ فَكَانَ يُصَلِّی رَكْعَتَيْنِ

__Hadith No. 14 to 16:__ Bukhari, Muslim and Nasai narrated from Hadrat Abdullah Ibn Umar (RA):

He says that he offered two Rakaat, in Minâ, behind the Holy Prophet, Abu Bakar and Umar (RA) and also during the caliphate of Hadrat Usman. Then Hadrat Usman started offering the prayer in full.

قَالَ صَلَّيْتُ مَعَ النَّبِیِّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمِنٰی
رَكْعَتَيْنِ وَاَبِیْ بَكْرٍ وَعُمَرَ وَمَعَ عُثْمَانَ صَدْرًا مِنْ
اِمَارَتِهٖ ثُمَّ اَتَمَّهَا

Hadith No. 17: Tibrani narrated from Hadrat Ibn-e-Abbas (RA):

He says that the Holy Prophet prescribed two Rakaat as 'Fard' during journey, as he prescribed four Rakaat in for non travelers.

قَالَ افْتَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ
فِي السَّفَرِ كَمَا افْتَرَضَ فِي الْحَضَرِ اَرْبَعًا

Hadith No. 18 to 20: Nisai, Ibn Majah and Ibn Habban narrated from Hadrat Umar (RA):

He says that there are two Rakaat for journey, two Rakaat for 'chasht' prayer, two Rakaat for Eid-ul-Fitr and two Rakaat for Juma (Friday) Prayers. These two Rakaat are 'full', not imcomplete – on the holy tongue of the Holy Prophet.

قَالَ صَلٰوةُ السَّفَرِ رَكْعَتَانِ وَصَلٰوةُ الضُّحٰى رَكْعَتَانِ
وَ صَلٰوةُ الْفِطْرِ رَكْعَتَانِ وَصَلٰوةُ الْجُمُعَةِ رَكْعَتَانِ
تَمَامٌ غَيْرُ قَصْرٍ عَلٰى لِسَانِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ

Clearly, to offer 2-Rakaat-for a traveler is as necessaery as to offer 2-Rakaat in Eid and Friday Prayers.

Hadith No. 21: Muslim Shareef narrated a long Hadith from Hadrat Umar Ibn-e-Khattab (RA), the concluding sentence of which runs as follows:

I asked the Holy Prophet about the 'Qasr Prayer'. He replied, It is Allah's 'Sadqah', accept this 'Sadqah'.

فَسَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
صَدَقَةٌ تَصَدَّقَ اللّٰهُ بِهٖ فَاقْبَلُوْا صَدَقَتَهٗ

In this Hadith, the word ' فَاقْبَلُوْا (accept)' is in the imperative mood. 'Amr امر ' is used for compulsion (to make 'wajib'). It reveals that the person who offers 4 Rakaat during journey, he turns his face from Allah's 'Sadqah'. It is 'fard' (incumbent) to accept the 'Sadqah' of Allah and observe 'Qasr' in journey.

Hadith No. 22: Tibrani ' طبرانی ' narrated from Sayyidena Abdullah Ibn Masuood (RA) in Muajam Sagheer **معجم صغیر** :

I offered 2 Rakaat, in journey, behind the Holy Prophet; I offered 2-Rakaat behind Abu Bakar, and Farooq. Afterwards, different doctrines separated you from one another. By God, I earnestly desire to get the share of blessed (accepted) two Rakaat instead of four Rakaat.

قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي
السَّفَرِ رَكْعَتَيْنِ وَمَعَ اَبِيْ بَكْرٍ رَكْعَتَيْنِ وَمَعَ عُمَرَ
رَكْعَتَيْنِ ثُمَّ تَفَرَّقَتْ بِكُمُ السُّبُلَ فَوَاللّٰهِ لَوَدِدْتُ اَنْ
اُحْظٰى مِنْ اَرْبَعِ رَكْعَاتٍ رَكْعَتَيْنِ مُتَقَبَّلَتَيْنِ

We have quoted only 22 Hadiths as example, otherwise there are countless Hadiths concerning this issue. Anyhow, one thing is clear from these Hadiths that 'Qasr' is 'Fard' (incumbent) in journey. The Holy Prophet as well as the Khulafa-e-Rashideen offered 'Qasr' Prayer. The Sahabah forbade to offer 4-Rakaat or expressed their disapproval.

Common sense also dictates that 'Qasr' should be 'Fard' in journey. It is against Aql-e-Sharaee عقل شرعی (Shariah wisdom) to authorize a traveller either to observe 'Qasr' or offer 'full' Prayer, because there is consensus of opinion about the first 2-Rakaat in every Four-Rakaat-Prayer being incumbent (fard). The question may, however, arise whether the last two Rakaat, for a traveller, are 'Fard' or not. If these are 'fard', why should the traveller be allowed to accept or reject this 'Fard'? 'Fard' and 'Ikhtiar اختیار ' (right to choose) cannot co-exist with a person. And if these are not 'Fard', but 'Nafl', it is against the Shariah rule to offer 'Fard' and 'Nafl' Prayers with one 'Tehreemah تکبیرتحریمہ '. One can find no precedent of it. Separate 'Takbeer-e-Tahreemah' are pronounced for 'fard' and 'Nafl'; one can offer only one Prayer (not two) with one 'Tahreemah'. It short, it is quite against the Shariah wisdom to allow a person to offer two or four Rakaat at his own sweet will. Moreover, as four Rakaat are 'fard' for non traveller, (with no option), in journey two Rakaat should be offered no option!

Section No. 2

Objections and Replies Thereto

✵

We give below our replies to the objections raised by the Non-Muqallid Wahabees regarding this issue. Some of the objectiobs raised by us on behalf of the Wahabees are such that they are not aware of. We crave for the blessings of Almighty Allah.

Objection No. 1: Almighty Allah says (Surah An-Nisaa 101)

When you travel through the earth, there is no blame on you if you shorten your prayers, for fear the disblievers may attack you (101: Nisaa 4).

فَاِذَا ضَرَبْتُمْ فِی الْاَرْضِ فَلَیْسَ عَلَیْکُمْ جُنَاحٌ اَنْ
تَقْصُرُوْا مِنَ الصَّلٰوۃِ اَنْ یَفْتِنَکُمُ الَّذِیْنَ کَفَرُوْا

This Ayah clearly shows that 'Qasr', in journey, is not 'fard' (compulsory), but it is 'allowed', because Allah says, 'there is no blame on you if you shorten your Prayer' there is no sin whether we observe 'Qasr' or not.

Reply: This objection can be replied to in more ways than one (1) Seemingly, this Ayah goes against you, because here 'Qasr' is bound up with the condition of 'Fear of the disbelievers, i.e. if you are threatened by the disbelievers, there is no 'sin' (harm) in observing 'Qasr' whereas you say that 'Qasr' is allowed even during the peaceful journey, now your reply shall be ours. (2) The words 'لَا جُنَاحَ' (there is no harm) have also been used for the 'Saee سعی ' of the Hajees between Safâ and Marwah hills. Allah says:

فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَاجُنَاحَ عَلَيْهِ اَنْ يَطَّوَّفَ بِهِمَا

So, if those who visit the House (of Allah) in the season (Hajj) or at other times (Umrah), should go round them, it is no sin in it (158: Baqarah 2).

Although going round the Safâ and Marwah in Hajj is 'wajib', it is 'fard' in Umrah.Similarly, in journey 'Qasr' is 'fard' (obligatory). 'La Junaha' ' لَا جُنَاحَ ' (there is no harm) is not opposed to obligation (fardiat). 3) If 'Qasr' in journey were 'Mubah' (allowed and not complusary), the holy Quran would say: there is no sin if you do not observe 'Qasr', because when it is no 'sin' to do or not to do a certain thing, it is called 'Mubah', otherwise, it is no sin to perform an obligatory deed, rather it is a sin not to do it. Hence, there being no sin 'to do' it is no argument for its being 'Mubah'. Similar is the case with 'fard/ wajib'. 4) — During the Holy Prophet's times, the Sahabah thought that it would be a sin to offer 2-Rakaat instead of 4-Rakaat, as this prayer is (shortened incomplete). Allah revealed this Ayah in order to guide them. Consequently, the Ayah is quite clear, but of no avail to you.

Objection No. 2: It is narrated in Shrah Sunnah from Hadrat Ayeshah Siddiqah (RA):

قَالَتْ كُلُّ ذَالِكَ قَدْ فَعَلَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَصَرَ الصَّلٰوةَ وَاَتَمَّ

She says that the Holy Prophet observed 'Qasr' and also offered Prayer in full.

This Hadith shows that 'Qasr' in journey is 'Sunnat'; offering full Prayer is also 'Sunnat'. 'Qasr' is not 'Fard' (obligatory).

Reply: Our replies to this objection are as follows: ***First,*** the name of Ibrahim Ibn Yahya is included in its 'Isnad', who, in the opinion of all the Hadith experts, is 'Daeef'. Hence, this Hadith is not acceptable at all (See Mirqat Sharah Mishkat — comments on this Hadith). ***Second,*** this Hadith is counter to all those Hadiths which we have quoted in the first section. The illustrious Sahabah say that the Holy Prophet always offered 2 Rakaat during the journey. ***Third,*** this Hadith of Ummul Momineen Ayeshah Siddiqah (RA) is also against her narration which we have presented in the first section. She says: In the beginning 2 Rakaat were prescribed as 'Fard' for the Prayers. These two Rakaat remained 'Fard' during the journey. Subsequently, some Prayers were increased in (while not travelling). How can it be possible that the Holy Prophet would offer 4 Rakaat while 2 Rakaat were prescribed as 'Fard' during the journey? So, this Hadith is open to interpretation. ***Fourth,*** the word 'Safar' (journey) is not found in this Hadith, that is, he did not say: The Holy Prophet observed 'Qasr; and full Prayer during 'Journey'; hence, the Hadith means that the Holy Prophet (ﷺ), in the beginning, observed 'Qasr' (i.e. he offered 2 Rakaat in every Prayer). Then when the 'Rakaat' had been increased — some of these to 4 and some others to 3 — the Holy Prophet observed full i.e. he offered more than 2 'Rakaat'. With this explanation, this Hadith became quite clear and harmonized with the past Hadiths. ***Fifth,*** even if we take it to mean 'Qasr' and full during journey, would imply the Holy Prophet's observing 'Qasr' in journey and full while he intended to stay somewhere for 15 days or more. Even now the Hadith is quite clear in its meaning.

Strangely, the Non-Muqallid Wahabees always ask the Hanafees to produce the Hadith of Muslim or Bukhari, but when they are asked to show some Hadith, they show all kinds of Hadith shamelessly, irrespective of the fact whether these belong to Bukhari, Muslim or not, or whether these are 'Saheeh' or 'Daeef' this hadith is so 'Daeef' that all the Hadith books of 'Sahah-Sittah' did not narrate it; Imam Tirmizi did not mention it even in passing. Rather, he was forced to say that 'Qasr' is proved by the Holy Prophet as well as the Khulafa-e-Rashideen; praying in full is the personal action of Hadrat Ayeshah Siddiqah (RA). So, about 'Qasr Prayer', Imam Tirmizi says:

According to 'Saheeh Hadith', the Holy Prophet acted upon 'Qasr' in journey and Abu Bakr Siddiq, Umar Farooq and Hadrat Usman also, at the beginning of his Caliphate and majority of the Islamic Scholars, Sahabah and Non-Sahabah practised it.	وَقَدْ صَحَّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ يَقْصُرُ فِى السَّفَرِ وَ اَبُوْبَكْرٍ وَعُمَرُوَ عُثْمَانُ صَدْرًا مِنْ خِلَافَتِهٖ وَالْعَمَلُ عَلٰى هٰذَا عِنْدَ اَكْثَرِ اَهْلِ الْعِلْمِ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ

About 'praying full in journey', Imam Tirmizi says in a 'Daeef' way:

Yes, it is narrated from Ayeshah Siddiqah (RA) that she observed full prayer during journey.	وَقَدْ رُوِىَ عَنْ عَائِشَةَ اَنَّهَا كَانَتْ تُتِمُّ الصَّلٰوةَ فِى السَّفَرِ

If the 'Marfoo' Hadith of Hadrat Ayeshah Siddiqah (RA) which you have quoted had been reliable, Imam Tirmizi would not have mentioned only her practice, leaving out the 'Marfoo' Hadith. Still more intersting thing he says:

Practice is upon what is narrated from the Holy Prophet and his Sahabah (i.e. Qasr).	وَالْعَمَلُ عَلٰى مَارُوِىَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابِهٖ

This saying of Imam Tirmizi shows that Hadrat Ayeshah Siddiqah did not allow both 'Qasr' and praying full; she always observed full prayer in journey. The knowledgeable Muslims followed the Holy Prophet's sacred practice i.e. always observed 'Qasr'.

Objection No. 3: Nisai, Dar Qutni and Behiqi narrated from Hadrat Ayeshah Siddiqah (RA):

She says: I accompanied the Holy Prophet for Umrah in the holy month of Ramadan; he did not observe fast; I fasted. He offered 'Qasr Prayer'. I offered full Prayer. I said to the Holy Prophet, "You did 'Qasr'; I offered full Prayer; you did not fast whereas I fasted". The Holy Prophet replied, "O, Ayeshah! You did well by not objecting to me."

قَالَتْ خَرَجْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمَ
فِیْ عُمْرَةِ رَمَضَانَ فَطَرَ وَصُمْتُ وَقَصَرَوَ اَتْمَمْتُ
فَقُلْتُ يَارَسُوْلَ اللّٰهِ قَصَرْتَ وَاَتْمَمْتُ وَاَفْطَرْتَ
وَصُمْتُ قَالَ اَحْسَنْتِ يَا عَائِشَةُ وَ مَاعَابَ عَلَیَّ

In view of this Hadith, it can safely be concluded that both 'Qasr' and praying full are allowed (jaiz) in journey.

Reply: This Hadith is not only 'Daeef', but also utterly false and concocted, because the Holy Prophet performed no 'Umrah' in Ramadan. The Holy Prophet performed 4 Umrahs all in the month if Zeeqadah ذی قعدہ. However, he observed 'Ehram' of Hajjat-ul-Wida (last Hajj) Umrah in Zeeqadah and performed the rites of Umrah in Zil-Hajjah ذی الحجة . Hadrat Ayeshah's accompanying the Holy Prophet especially during the Umrah of Ramadan, is such an enigma that only the Wahabees can solve! O Wahabees! Think before you speak.

Objection No. 4: Muslim and Bukhari narrated from Hadrat Abdullah ibn Umar (RA):

He says: The Holy Prophet offered two Rakaat in Minâ. Abu Bakr, then Umar Farooq and Usman Ghani, in the early days of his Caliphate, and Hadrat Usman offered 4 Rakaat in Minâ after wards. Hadrat Ibn Umar offered 4 when he offered Prayer behind the Imam; when he offered Prayer alone, he offered 2 Rakaat.

قَالَ صَلَّى رَسُوْلُ اللّٰهِ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمِنٰى
رَكْعَتَيْنِ وَ اَبُوْبَكْرٍ وَ عُمَرُ بَعْدَ اَبِی بَكْرٍ وَ عُثْمَانُ
صَدْرًا مِنْ خِلَافَتِهٖ ثُمَّ اَنَّ عُثْمَانَ صَلّٰى بَعْدَ اَرْبَعًا
فَكَانَ ابْنُ عُمَرَ اِذَا صَلّٰى مَعَ الْاِمَامِ صَلّٰى اَرْبَعًا وَ
اِذَا صَلّٰى وَحْدَهٗ صَلّٰى رَكْعَتَيْنِ

If 'Qasr' had been 'fard' in journey and praying full unlawful, Hadrat Usman

Ghani (RA) would have not observed full prayer in Minâ.

Reply:

1) This Hadith is dead against you. You have given to the traveller the right to choose between 'Qasr' and full. But this Hadith reveals that the Holy Prophet and Hadrat Siddiq and Farooq (RA) always observed 'Qasr'. Hadrat Usman Ghani, during the early days of his caliphate, did not observe full prayer when he offered 'Qasr' Prayer. And when he started offering full Prayers, he never observed 'Qasr'. None of these pious persons has given this option to anyone. What is the source of your right of option?

2) Hadrat Usman Ghani (RA) observed full prayer only in Minâ, not during the ordinary journeys. It means that even Hadrat Usman did not believe in full prayer in journey; he oebserved full prayer in Minâ Shareef only, under extraordinary circumstances.

3) The observation of full prayer in Minâ by Hadrat Usman Ghani (RA) was not due to the fact that he considered both 'Qasr' and praying full lawful. It was because of some other reasons according to one narration from Imam Ahmed ibn Humble, when Hadrat Usman Ghani (RA) offered 4 Rakaat in Minâ, the people disapproved of it. He said, "I have become resident of Makkah Mauzzamah; I have heard the Holy Prophet saying that when a person becomes resident, he should offer the Prayer of 'Muqeem (resident)' there. Therefore, the last words of the Hadith narrated in Musnad Imam Ahmed are as under:

When Hadrat Usman offered 4 Rakaat in Minâ Shareef, the people objected to it. In reply, he said, "Since I came over to the holy city of Makkah, I have become resident". (Mirqat, Fatah-ul-Qadeer).

اَنَّهٗ صَلّٰی بِمِنٰی اَرْبَعَ رَكْعَاتٍ فَاَنْكَرَ النَّاسُ عَلَيْهِ
فَقَالَ اَيُّهَا النَّاسُ اِنِّیْ تَاَهَّلْتُ بِمَكَّةَ مُنْذُ قَدِمْتُ
وَاِنِّیْ سَمِعْتُ الخ (مرقاة۔ فتح القدیر)

This narration throws light on three issues: (1) Hadrat Usman Ghani (RA) offered 4 Rakaat only in Minâ, not in every journey. (2) Most of the Sahabah objected to it which indicates that all the Sahabah always observed 'Qasr' in journey; they never observed full prayer, otherwise they would not have objected to it. (3) Hadrat Usman Ghani (RA) purchased a piece of land in Makkah; he got a house built over there. He kept one of his wives in this house. In this way, Makkah Muazzamah became some sort of his homeland (watan وطن). Now if a person goes to his homeland even for one day, he will be considered 'Muqeem (resident non traveller)' and he will not observe 'Qasr'; he will offer full prayer. Hence, the practice of Hadrat Usman Ghani (RA) has no relevance with the Wahabees' doctrine of 'Ikhtiar' (right of choice). According to another narration, when the Neo-Muslims, during the caliphate of Hadrat Usman, saw him offering two Rakaat on the eve of Hajj, they thought that in Islam only Two Rakaat were prescribed as 'Fard' (obligatory). When Hadrat Usman Ghani (RA) came to know of this misunderstanding, he, in order to dispel this misunderstanding, observed full prayer only in Mina i.e. he offered 4 Rakaat. Abdur Razzaq and Dar Qutni narrated from Ibn Juraij:

بَلَغَنِیْ اَنَّهٗ اَوْ فٰی اَرْبَعًا بِمِنٰی فَقَطْ مِنْ اَجَلِ اَنَّ
اَعْرَابِیًّا نَادَاهُ فِیْ مَسْجِدِ الْخَیْفِ بِمِنٰی یَا اَمِیْرَ
الْمُؤْمِنِیْنَ مَازِلْتُ اُصَلِّیْهَا رَکْعَتَیْنِ مُنْذُ رَأَیْتُکَ عَامَ
الْاَوَّلَ صَلَّیْتَهَا رَکْعَتَیْنِ فَخَشِیَ عُثْمَانُ اَنْ یَظُنَّ
جُهَّالُ النَّاسِ الصَّلٰوةَ رَکْعَتَیْنِ وَاِنَّهَا کَانَ اَوْفَاهَا بِمِنٰی

The news has reached me that Hadrat Usman (RA) offered 4 Rakaat only in Minâ, because a villager, in Masjid Khaif, cried to him. I have been continuously offering 2 Rakaat since I saw you last year offering 2 Rakaat. Hadrat Usman Ghani (RA) feared lest the illiterate people should believe in 2 Rakaat Prayers fard therefore, he offered 4 Rakaat in Minâ.

Both these narrations by Imam Ahmed and Abdur Razzaq can be combined in the following way: When Hadrat Usman Ghani (RA) came to know of this misunderstanding of the people, he built a house in the holy city of Makkah so that he become resident of Makkah and offer full Prayers. In such a case, the Non-Muqallid Wahabees can never succeed in turning this holy practice of Hadrat Usman (RA) to their advantage or take it as an argument.

Objection No. 5: Shariah has allowed the traveller to fast or not to fast in journey; neither fasting nor 'Qadâ' (not fasting) is incuimbent (fard) on the traveller. Similarly, a traveller should be permitted either to offer full Prayer or observe 'Qasr' during the journey; making 'Qasr' compulsory (fard) for him negates the Shariah policy about fasting.

Reply: Thank God! You are at least convinced of 'Qiyas' (analogical deduction). You have begun to draw an analogy between the 'Qasr' of Prayer and the 'Qadâ' of Fast. If the Muqallid Hanafees believe in 'Qiyas', to you they are 'Mushrik', and if you do so, you are called inveterate (monotheist)! How sad!

Sir, the fast in journey has not been forgiven, but the traveller has been allowed to 'Qadâ قضا ' (postpone) the fast. If he intends to keep fast, he should fast in full and if he decides to 'Qadâ', he should 'Qadâ' the whole fast. However half of Prayer in journey has been forgiven i.e. only two Rakaat of 4-Rakaat – Prayer would be offered – the two left out Rakaat are not to be offered at all, neither now and nor when one reaches home. 'Forgiveness' (total exemption) and Permission to postpone (Qadâ) are diametrically two different things. So, drawing an analogy between 'Qasr in Prayer' and 'postponement in fasting' is Qiyas Ma Alfariq 'قیاس مع الفاروق' (i.e. wrong Qiyas). The traveller has not been exempted from keeping fast (otherwise its 'Qadâ' would have not been wajib); fasting is incumbent (fard) upon him. However, these two 'Rakaat' are forgiven for him, so there is no 'Qadâ' for them; these 'Rakaat are 'Nafl' for him and 'Nafl Prayer', according to Shariah, cannot be offered with the 'Takbeer Tahreemah' of 'Fard' Prayer.

Conclusion: It is incumbent upon the traveller to start keeping 'Qadâ fasts' soon after reaching home. If he has missed (Qadâ) eight fasts and then on reaching home, after 4 days he dies, he shall be questioned about these 4 fasts, on the Day of Judgement, he will not be questioned about the remaining 4 fasts, because he did not find time to keep those fasts. The same law applies to a patient and a menstruating woman; they should observe 'Qadâ' as soon as they recover health.

✹

Chapter-XVIII

Offer 'Fajr Prayer' In Light Before Sunrise

In the opinion of the Hanafees, the 'Fajr' Prayer should preferably be offered in the light; when half an hour is left in the rising of the sun, the 'Jama'at' should stand. But to the Non-Muqallid Wahabees, the 'Fajr' Prayer should be offered in early hours i.e. in thick darkness. We, therefore, divide this chapter also into two sections the first section is devoted to 'Proofs' and the second contains 'objections and replies'.

Important Note: It may be mentioned here that according to the doctrine of the Hanafees, except two prayers (Maghrib Prayer and Zohr Prayer of Winter), all the prayers should preferably be offered a bit late. It is 'Mustahab مستحب' to offer the Maghrib Prayer and the Zohr Prayer in winter early. To cut short the discussion, we comment only on the late of the Fajr Prayer so that the readers may ponder over it and be sure that the doctrine of the Hanafees is based on solid convincing grounds.

✹

Section No. 1

Light in Fajr Prayer is a Source of Reward (Sawab)

In every age and in every season, it is 'Mustahab' to offer the 'Fajr' Prayer when there is enough light; however, the Hajees should offer the Fajr Prayer in darkness at Muzdalifah. Many Hadiths support this view; we present some of them for the sake of example.

Hadith No. 1 to 8: Tirmizi, Abu Daud, Nisai, ibn Majah, Behiqi, Ibn Habban, Abu Daud Tialsi and Tibrani have narrated from Hadrat Rafae Ibn Khadeej رافع ابن خدیج (RA), with slight difference:

The Holy Prophet said: Offer the 'Fajr' Prayer in light, it carries more reward (Sawab). Tirmizi said: This Hadith is 'Saheeh'.

قَالَ قَالَ رَسُوْلُ اللهِ صَلّٰے اللهُ عَلَيْهِ وَسَلَّمَ اَسْفِرُوْا بِالْفَجْرِ فَاِنَّهٗ اَعْظَمُ لِلْاَجْرِ وَقَالَ التِّرْمِذِىُّ هٰذَا حَدِيْثٌ صَحِيْحٌ

Let it be noted that here (light) implies ample light, when it has spread, it does not mean the beginning light of Fajr time, because without it, there is no Prayer at all. The light which promises greater reward is the same light that we have pointed out.

Hadith No. 9 to 10: Bukhari and Muslim narrate from Hadrat Abdullah ibn Masuood (RA):

I never saw the Holy Prophet offering any Prayer (Salât) out of time, except in Muzdalifah where he combined Maghrib and Ishâ, and offered the Fajr Prayer before time.

قَالَ مَارَاَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلّٰى صَلٰوةً اِلَّا لِمِيْقَاتِهَا اِلَّا صَلٰوتَيْنِ صَلٰوةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيْقَاتِهَا

This shows that the Holy Prophet always offered the Fajr Prayer in adequate light; however, in Muzdalifah on the 10th of Zil-Hajjah, he offered it in darkness i.e. before the usual time. If the Holy Prophet had always been offering the Fajr Prayer in early hours, how would you interpret his offering it early in Muzdalifah? (because the Fajr time does not fall before it).

Let it be remembered that in Muzdalifah no Prayer is offered before time; of course, the time of Maghrib Prayer starts at the time of Isha, and the Fajr Prayer is offered in time. There is consensus of the whole Ummah on it. This Hadith does not mean that the Holy Prophet offered the Fajr Prayer, before time (i.e. in night); rather before the usual time of every morning'. The Hadith is quite clear on this point.

Hadith No. 11 to 14: Abu Daud Tialsi, Ibn Abi Shaibah, Ishaq Ibn Rahwia and Tibrani, in Muajam, narrated from Rafae Ibn Khadeej:

He says that the Holy Prophet told Hadrat Bilal to hold the Fajr Prayer in light, so much so that the people might see the place of the falling of their arrows.

قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِبِلَالٍ يَا
بِلَالُ نَوِّرْ بِصَلٰوۃِالصُّبْحِ حَتّٰى يُبْصُرَ الْقَوْمُ مَوَاضِعَ
نَبْلِهِمْ مِنَ الْاَسْفَارِ

It transpires from this Hadith that the Holy Prophet enjoined offering the Fajr Prayer in such light that the archer might witness the place of the falling of his arrow and naturally it can be possible only when the light has visibly spread.

Hadith No. 15: Dailmi narrated from Hadrat Anas (RA):

He says: The Holy Prophet said that whoever offers the Fajr Prayer in the light, Allah Almighty illumines his grave as well as his heart. According to another narration, the words are: Allah illumines his Prayer.

قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ نَوَّرَ
بِالْفَجْرِ نَوَّرَ اللهُ فِیْ قَبْرِهٖ و قَلْبِهٖ وَقِيْلَ فِیْ صَلٰوتِهٖ

Hadith No. 16 & 17: Tibrani in Ausat اوسط and Bazzâr بزار narrated from Hadrat Abu Hurairah (RA):

The Holy Prophet said: My Ummah shall remain on the religion of Nature so long as it offers the Fajr Prayer in light.

قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَاتَزَالُ
اُمَّتِیْ عَلٰى الْفِطْرَةِ مَا اَسْفَرَ بِصَلٰوۃِ الْفَجْرِ

Hadith No. 18 to 23: Tahavi, Bukhari, Muslim, Abu Daud, Nisai and Ibn Majah narrated from Yasâr ibn Salâmah, with a slight difference of words:

I called on Hadrat Abu Barzah along with my father. My father asked him about the Holy Prophet's prayer. He told that the Holy Prophet was free from the Fajr prayer when every person could recognize the face of his fellow devotees (Salâti) although the Holy Prophet offered from 60 to 100 Ayahs.

قَالَ دَخَلْتُ مَعَ اَبِیْ عَلٰى اَبِیْ بَرْزَةَ فَسَاَلَهٗ اَبِیْ عَنْ
صَلٰوةِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ
يَنْصَرِفُ مِنْ صَلٰوةِ الصُّبْحِ وَالرَّجُلُ يَعْرِفُ وَجْهَ
جَلِيْسِهٖ وَكَانَ يَقْرَاءُ فِيْهَا بِالسِّتِّيْنَ اِلَى الْمِائَةِ

__Hadith No. 24:__ Tahavi Shareef narrated from Hadrat Abdur Rahman ibn Yazeed:

We used to offer the Fajr Prayer in the company of Abdullah ibn Masuood (RA), He always offered the Prayer in good light.

قَالَ كُنَّا نُصَلِّى مَعَ اِبْنِ مَسْعُوْدٍ فَكَانَ يُسْفِرُ بِصَلٰوةِ
الصُّبْحِ

__Hadith No. 25:__ Behiqi narrated from Abu Usman Nehdi in Sunan Kubrâ:

He says: I offered the Fajr Prayer behind Hadrat Umar. He did not pronounce 'Salam' and the knowledgeable people thought that the sun had risen. When he pronounced 'Salam', the people told him that the sun was about to rise. He uttered some words but I could not follow them. I asked the people what Hadrat Umar had said. The people told me that he said: If the sun had risen, it would have not found us neglectful.

قَالَ صَلَّيْتُ خَلْفَ عُمَرَ اَلْفَجْرَ فَمَا سَلَّمَ حَتّٰى ظَنَّ
الرِّجَالُ ذُوُوْ الْعُقُوْلِ اَنَّ الشَّمْسَ طَلَعَتْ فَلَمَّا سَلَّمَ
قَالُوْا يَا اَمِيْرَ الْمُؤْمِنِيْنِ كَادَتِ الشَّمْسُ تَطْلُعُ قَالَ
فَتَكَلَّمَ بِشَىْءٍ لَمْ اَفْهَمْهُ فَقُلْتُ اَىَّ شَىْءٍ قَالَ قَالُوْا
لَوِاطَّلَعَتِ الشَّمْسُ لَمَ تَجِدْنَا غَافِلِيْنَ

__Hadith No. 26:__ Behiqi narrated from Hadrat Anas (RA) in Sunan Kubrâ:

Abu Bakr led our Fajr Prayer; he recited Surah Aale-e-Imran. The people pointed out to him that the sun was about to rise. In reply, he said: If the sun had risen, it would not have found us neglectful.

قَالَ صَلّٰى بِنَا اَبُوْبَكْرٍ صَلٰوةَ الصُّبْحِ فَقَراءَ آلَ
عِمْرانَ فَقَالُوْا كَادَتِ الشَّمْسُ تَطْلُعُ قَالَ لَوْ طَلَعَتْ
لَمْ تَجِدْنَا غَافِلَيْنَ

__Hadiths No. 27 & 28:__ Tahavi and Mulla Khusro Muhaddis (in his Masnad) narrated from Imam Azam Abu Haneefah (who narrated from Hammad and Hammad narrated from Ibrahim Nakhaee):

He says that the Sahabah of the Holy Prophet were never so agreed on any issue as they agreed on the issue of offering the Fajr late and Maghrib Prayer early. Imam Tahavi says: The Sahabah can never be agreed collectively on a practice (amal) disapproved by the Holy Prophet.

قَالَ مَا اجْتَمَعَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ عَلٰى شَىْءٍ كَاجْتِمَاعِهِمْ عَلَى التَّنْوِيْرِ فِى
الْفَجْرِ و التَّعْجِيْلِ فِى الْمَغْرِبِ قَالَ الطَّحَاوِىْ
لَايَصِحُّ اَنْ يَجْتَمِعُوْا عَلٰى خِلَافِ مَاكَانَ عَلَيْهِ
رَسُوْلُ اللّٰهِ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمَ

These Hadiths clearly establish the fact that Hadrat Abu Bakr Siddiq and Umar Farooq used to offer the Fajr Prayer in full light, so much so that the people suspected the rising of the sun. The illustrious Sahabah acted upon this principle i.e. the Fajr Prayer should be offered in sufficient light.

Hadith No. 29: Tahavi Shareef narrated from Hadrat Ali Ibn Rabiah:

He says that he heard Hadrat Ali Murtada saying: O, Qambur! Make light, make light!

قَالَ سَمِعْتُ عَلِيًّا يَقُوْلُ يَاقَنْبَرُ اَسْفِرْ اَسْفِرْ

It reveals that Hadrat Ali (RA) used to offer the Fajr Prayer in considerable light, as it appears by repeating the word 'Asfir اَسْفِرْ' (make light).

We have quoted here these 29 Hadiths for the sake of example. For further research, study Tahavi Shareef and Saheeh-ul-Behari. Anyhow, the fact is confirmed that offering Fajr Prayer in light is the Sunnah of the Holy Prophet as well as that of the Sahabah. Moreover, there is consensus of opinion of the Sahabah on this practice.

Common sense also demands that the Fajr Prayer be offered in enough light, for the following reasons: (1) Literally, the word 'Fajr' means 'light', 'shine' .... hence if we offer the Fajr Prayer in light, we shall be acting upon the spirit of 'Fajr' and offering it in darkness shall be contrary to it. (2) Offering the Fajr Prayer in light attracts more Namazees, as generally The people get up late. Even if they rise early, some of them are required to ease themselves, take a bath, perform ablution and offer Sunnats. Some people, after Sunnats, get busy with 'Zikr-Azkar ذکر اذکار' and 'Istaghfar استغفار'. If we hold the Fajr Jama'at early, many people will miss the Jama'at or Takbeer-e-Ula تکبیراولیٰ. Holding the Jama'at in brightness, will enable all the namazees to take part in the Takbeer-e-Ula satisfactorily. Look! The Holy Prophet forbade Hadrat Maaz to recite a long 'Surah' because it tired his followers. Any action that results in the reduction of the number of namazees (Salâtees) should preferably be avoided; similarly any action that encourages the number of the prayerers should be scrupulously pursued. Darkness reduces the Jama'at gathering whereas 'Isfar اسفار' (light) increases it, besides being a means of convenience for the Muslims. Hence light is better. (3) The Muslims will find it difficult to come to masjid in darkness, and in light it will be easy for them to do so. When Hadrat Umar was martyred in the state of (Prayer) in darkness, the honourable Sahabah arranged to hold the Fajr Prayer in adequate light. (See Tahavi Shareef, Saheeh-ul-Behari and Ibn Majah etc.). (4) The Fajr Prayer is in some way related to the Maghrib Prayer the Maghrib Prayer is the first Prayer of the night, the Fajr Prayer is the first Prayer of the Day. The 'Maghrib' is the time of winding up one's business whereas the 'Fajr' is the time of starting the business. The 'Maghrib' heralds in sleep, the 'Fajr' rouses one from sleep. The time of 'Fajr' is always equal to that of 'Maghrib' (according to season) the time for Maghrib Prayer shall be the same as for the Fajr Prayer. Now, when the Fajr Prayer is inter-related to the Maghrib Prayer, and it is better to offer the Maghrib Prayer in light, similarly it is better to offer the Fajr Paryer in adequate light.

Section No. 2

Objections and Replies

We give below our replies to the objections raised so far by the Non-Muqallid Wahabees to late offering of the Fajr Prayer. If any further objection comes to our knowledge, we shall, God willing, reply to it in the third edition of this book.

Objection No. 1: It has been narrated in Tirmazi Shareef from Hadrat Ali (RA):

The Holy Prophet said to him: O, Ali! Do not delay in three things — (1) in offering Prayer when its time has come, (2) in burying the dead body, (3) in marrying off the girl when suitable spouse has been found.

اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَلِيُّ ثَلٰثٌ لَا تُؤَخِّرْهَا اَلصَّلٰوةُ اِذَا اَتَتْ وَالْجَنَازَةُ اِذَا حَضَرَتْ وَالْاَيِّمُ اِذَا وَجَدْتَ لَهَا كُفُوًا

Moreover, in this very Tirmizi, there is a narration from Hadrat Abdullah Ibn Umar (RA):

He says that the Holy Prophet said: Early offering of Prayer (Salât) is for Allah's pleasure and late offering of Prayer is for Allah's forgiveness.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوَقْتُ الْاَوَّلُ مِنَ الصَّلٰوةِ رِضْوَانُ اللّٰهِ وَالْوَقْتُ الْاٰخِرُ عَفْوُ اللّٰهِ

These Hadiths show that every Prayer needs to be offered early. The Hanafees are deprived of the blessing of Almighty Allah because they offer the Fajr Prayer late.

Reply: This Hadith is also against you; because you too consider it 'Mustahab' (desirable) to offer the Ishâ Prayer and, in summer, the Zohr Prayer late; you are also deprived of the blessings of Allah; our reply is the same as yours. ***Secondly***, in these Hadiths the (first time) means the early of the 'Mustahab Time' and not the early of the 'of total', that is, when the 'Mustahab' time of the Prayer has started, don't delay. In Fajr Prayer, 'light' is the first time as for Ishâ Prayer ⅓rd of the night is the first time.

Objection No. 2: Muslim, Bukhari and all the Hadith scholars have narrated that the Holy Prophet used to offer the Fajr Prayer in 'Ghalis غلس ' i.e. darkness. So, the Hanafees' offering the Fajr Prayer late is against 'Sunnat'.

Reply: ***First,*** 'Ghalis' (غلس) means 'darkness', whether it is the darkness of time or that of masjid. The Holy Prophet used to offer the 'Fajr' Prayer in light. But it was dark inside the masjid, for it was built very deep. There were no ventilators in the roof. Even today, if there were no windows, there would be darkness, because it is deep-built. The courtyard is far away. In such a case, this Hadith would not be considered against those Hadiths which we have quoted in the previous section. ***Second,*** even if 'Ghalis' means 'the darkness of morning', it is the practice (amal shareef) of the Holy Prophet, and his 'Qaul قول' command is that we have explained in the first section, i.e. the Holy Prophet offered the Fajr Prayer in darkness, but he commanded us to offer it in light. When there is disharmony between the practice and command hadiths, the command Hadith 'قولی' is preferred because the Hadith telling practice can be specific. Look! The Holy Prophet married 9 wives but he allowed us to marry only 4 wives; by acting upon his command (word) we can keep only 4 wives; we shall not act upon his 'Practice' (amal). This principle needs to be remembered well 'Qaul' (command) is preferable to 'Amal' (practice). ***Third,*** as we have explained in the first section, the Sahabah generally offered the Fajr Prayer in enough light, although they had seen this practice of the Holy Prophet. Naturally, it transpires that they preferred the 'Qauli Hadith' (command) and acted upon it, ignoring the second Hadith. ***Fourth,*** offering the Fajr Prayer in darkness is opposed to 'Sharaee Qiyas قیاس شرعی ' and otherwise is according to 'Qiyas'; hence, the Hadith about 'light' shall be preferred, because when there is disharmony among the Hadiths, that Hadith is preferred which conforms to 'Qiyas'. Look! A Hadith says: ' اَلْوُضُوْءُ مِمَّا مَسَّتْهُ النَّارُ ' One is required to perform ablution, after one has eaten the thing baked on fire. Another Hadith says: The Holy Prophet offered the Prayer after eating meal, without performing ablution. The first hadith is against 'Qiyas' while the second is according to 'Qiyas'; hence, the second Hadith has been preferred. The first Hadith was interpreted in the following words; here ablution (Wudu) means washing hands after eating meal, rinsing mouth. Similarly, here the interpretation would be: 'Ghalis' means the darkness of the masjid, not of time; the Hadith favouring 'light' stands preferred.

Our Announcement: Can any Wahabee produce such a Hadith in which offering the Fajr Prayer in darkness may have been enjoined? We have quoted many Hadiths in which the offering of Fajr prayer in light has been enjoined.

Fifth, all the Hadiths concerning 'darkness' are for (statement of justification) and all the Hadiths relating to 'light' are Bayan-e-Istehbab (Statement of desirability). Hence, both the Hadiths are harmonious, showing no difference, i.e. it is 'Jaiz' to offer the 'Fajr' Prayer in darkness, because the Holy Prophet practised it, and it is

'Mustahab' to offer the 'Fajr' Prayer in light, because the Holy Prophet ordered it.

Objection No. 3: Muslim and Bukhari narrated from Hadrat Ayeshah Siddiqah (RA):

She says: The Holy Prophet was free from his 'Fajr' Prayer when the ladies wrapped in 'cloth' went back their homes and because of darkness, they were not recognizable.

قَالَتْ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى الصُّبْحَ فَتَنْصَرِفُ النِّسَاءُ مُتَلَفِّفَاتٍ بِمُرُوْطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ

It transpires that offering the 'Fajr' Prayer so early is 'Sunnat' that when 60 or 100 Ayahs have been recited and the devotees go back homes, they should not be recognized. The Hanafees offer the Fajr Prayer in such light that the people are recognizable at the very start of the Prayer. This practice of theirs is against Sunnah.

Reply: The replies to this objection have already been given in our reply to objection No: 2 above. It was the darkness of the masjid and not that of Time; the Holy Prophet's order has preference over his practice (Amal) etc. However, one more reply can be given to this objection: During the Holy Prophet's times, the women were ordered to offer Prayers in the masjid, behind the Imam. So, the Fajr Prayer was offered early so that the women devotees might go back homes in a state of veil. Then, during the caliphate of Hadrat Umar Farooq, the women were forbidden to offer Prayers in the masjids. Consequently, this concession was withdrawn (for a thorough study of this issue of prohibiting the women from praying in masjids, our book 'Islami Zindagi' should be read).

Objection No. 4: Tirmizi Shareef narrated from Hadrat Ayesha Siddiqah (RA):

She says: The Holy Prophet never offered any Prayer even two times in late hours, until he passed away.

قَالَتْ مَا صَلَّى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً لِوَقْتِهَا الْاٰخِرِ مَرَّتَيْنِ حَتّٰى قَبَضَهُ اللهُ

It reveals that it is the Holy Prophet's 'Sunnah' to offer all the Prayers, especially the 'Fajr' Prayer, in early hours; this law has not been cancelled. The Holy Prophet throughout his life practised it. Unluckily, the Hanafees are deprived of this perpetual Sunnah!

Reply: ***First,*** this Hadith is not 'Saheeh' and its 'Isnad' are not 'Muttasil' (unbroken chain of narrators), because Ishaq ibn Umar narrated this Hadith from Hadrat Ayeshah Siddiqah (RA) and Ishaq ibn Umar never met Hadrat Ayeshah Siddiqah (RA); hence, a 'Ravi' (narrator) is left out in between. Therefore, Imam Tirmizi while narrating this Hadith, said:

Abu Eisa said that this Hadith was 'Daeef' and its 'Isnad' are not 'Muttasil' (continuous).	قَالَ اَبُوْ عِيْسٰى هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ اِسْنَادُهٗ بِمُتَّصِلٍ

In its margin, the following words appear:

Because Ishaq's meeting with Ayeshah Siddiqah is not proved.	لِاَنَّهٗ لَمْ يَثْبُتْ مُلَاقَاةُ اِسْحٰقَ مَعَ عَائِشَةَ

Hence, this Hadith is not practicable. Strangely, the Wahabees ask us to produce hundred per cent 'Saheeh' and most geniune Hadiths, but they themselves quote 'Daeef' and impracticable Hadiths! ***Second,*** This Hadith runs counter to many other Hadiths, because the Holy Prophet has offered many times, his prayers in late hours. When Hadrat Jibrael came to tell the timings of the Prayers, he led the Holy Prophet in Prayers (Salât) for two days the first – day Prayers in early hours and the second-day Prayers in late hours. Once a person asked the Holy Prophet about the Prayer timings. The Holy Prophet let that person stay with him. On the first-day, he led the Prayers in early hours and on the second day in late hours. On the night of 'Taarees تعریس, the Holy Prophet offered the 'Fajr' Prayer as 'Qadâ'. In Khandaq خندق campaign, the Holy Prophet offered several Prayers as 'Qadâ'. Generally, during the journey, the Holy Prophet offered the 'Zohr' Prayer late and 'Asr' Prayer early. Similarly, he offered the Maghrib Prayer late and the Ishâ Prayer early. Once the Holy Prophet appeared late to offer the 'Fajr' Prayer, and led the Fajr Prayer hastily. Afterwards, he said: Today, I was dreaming a dream; Almighty Allah put His hand of Qudrat قدرة on my chest. (Mishkat chapter Masajid (باب المساجد).

It short, the Holy Prophet several times offered Prayers in late hours, and this Hadith says that he offered no prayer late for the second time. Hence, this narration is impracticable. ***Thrid,*** this Hadith is also against you. Then, why do you call it 'Mustahab' to offer the Ishâ Prayer late i.e. after the lapse of ⅓rd part of the night? And why do you consider it 'Mustahab' to offer the Zohr Prayer late in summer? Our reply shall not be different from yours.

Objection No. 5: The word 'Isfârاسفار' (light) in the Hadith quoted by you means the light of day break which ensures the approach of the Fajr time. The Hadith means that one should not offer the Fajr Prayer in a state of doubt; it should be offered when one is sure that the time is up. 'Isfâr' does not imply the light as understood by the Hanafees i.e. very much light. Many Hadith experts have assigned this very meaning to this Hadith.

Reply: No, Never! It is 'fard' (incumbent) to find so much light; it is not lawful to offer the Fajr Prayer in a state of doubt, and it has been said that 'this light brings more reward' i.e. this light is 'Mustahab', and not 'Fard'. Hence, this 'light' means the light of the morning in which it is 'Mustahab' to offer the 'Fajr' Prayer. The meaning which we have understood is correct. 'Tafaqquh تَفَقُّه' shariah wisdom is prerequisite for the comprehension of Hadith.

◆

Chapter-XIX

Offer 'Zohr Prayer' in the Cool

The time of 'Zohr' Prayer begins with the decline of the day and continues until the shade of everything doubles, besides the shade of the mid-day. It is 'Sunnah' to offer the 'Zohr' Prayer early, in winter and a bit late in summer (so that the heat of the noon many subside). But the Non-Muqallid Wahabees offer the 'Zohr' Prayer in sizzling noon and offer the 'Asr' Prayer after the shade is equivalent to the size of every standing object. They mislead the Hanafees by telling them that their practice is against Hadith. So, we divide this chapter also into two sections the first section will carry our proofs and the second section will be devoted to 'objections and replies'. The Hanafees had better remember their arguments and the replies of the Wahabees.

Section No. 1

Offer 'Zohr' Prayer in the Cool

In winter, the noon is cool; therefore, it is Sunnah to offer the 'Zohr' Prayer soon after the decline of the day. However, in summer, it is 'Sunnah' to offer the 'Zohr' Prayer late, when the heat of the noon time has abated. The arguments are as follows:

Hadith No. 1 to 5: Bukhari, Muslim, Nisai, Abu Daud and Tirmizi have narrated from Hadrat Abu Hurairah (RA):

The Holy Prophet said: When it is very hot, offer the Zohr Prayer in the cool. Tirmizi has termed this Hadith as Hasan/ Saheeh.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَدَّ الْحَرُّ فَاَبْرِدُوْا بِالصَّلٰوةِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ

Hadith No. 6 to 10: Abu Daud Tialsi narrated from Hadrat Abu Hurairah (RA) and Muslim, Bukhari, Nisai and Behiqi narrated from Abu Saeed Khudri (RA) with a subtle difference of words:

The Holy Prophet said: 'The severity of heat is from the flame of the Hell fire. So, cool your 'Zohr'. The fire complained to Almighty Allah: Some of me have eaten some others of me. Allah allowed it to have two breaths one breath in winter and one breath in summer.

اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ شِدَّۃُ الْحَرِّ مِنْ
فَیْحِ جَہَنَّمَ فَاَبْرِدُوْا بِالظُّہْرِ وَ اشْتَکَتِ النَّارُ اِلٰی
رَبِّہَا فَقَالَتْ رَبِّ اَکَلَ بَعْضِیْ بَعْضًا فَاِذَنَ لَہَا بِنَفَسَیْنِ
نَفْسٍ فِی الشِّتَاءِ وَ نَفْسٍ فِی الصَّیْفِ الخ

Hadith No. 11: Nisai Shareef narrated from Hadrat Anas (RA):

When it was too hot, the Holy Prophet offered his 'Zohr' Prayer in the cool, and when it was cold, he offered the 'Zohr' Prayer early.

قَالَ کَانَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِذَا کَانَ
الْحَرُّ اَبْرَدَ بِالصَّلٰوۃِ وَ اِذَا کَانَ الْبَرْدُ عَجَّلَ

These Hadiths shows that it is contrary to Sunnah to offer the Zohr Prayer early, in summer.

Hadith No. 12 to 19: Bukhari, Abu Daud, Ibn Abi Shaibah, Tirmizi, Abu Daud Tiyalsi, Tahavi, Abu Awanah and Behiqi narrated from Hadrat Abu Zar Ghaffari (RA):

Once we travelled with the Holy Prophet. The 'Muazzin مؤذن ' wanted to say the Prayer call (Azân); the Holy Prophet said, "Let it be cooled". Then, again he intended to say Azân, the Holy Prophet said, "Let it be cooled". At last, we saw the Shade of the ridges. The Holy Prophet said: The severity of heat is from the heat of hell; hence, when it is extremely hot, cool the Prayer. Tirmizi said: This Hadith is 'Hasan' and 'Saheeh'.

قَالَ کُنَّا مَعَ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فِی
سَفَرٍ فَاَرَادَ الْمُؤَذِّنُ اَنْ یُّؤَذِّنَ لِلظُّہْرِ فَقَالَ النَّبِیُّ
صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَبْرِدْ ثُمَّ اَرَادَ اَنْ یُّؤَذِّنَ فَقَالَ اَبْرِدْ
حَتّٰی رَاَیْنَا فَیْئَ التُّلُوْلِ فَقَالَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ
اِنَّ شِدَّۃَ الْحَرِّ مِنْ فَیْحِ جَہَنَّمَ فَاِذَا شْتَدَّ الْحَرُّ فَاَبْرِدُوْا
بِالصَّلٰوۃِ قَالَ التِّرْمِذِیُّ ہٰذَا حَدِیْثٌ حَسَنٌ صَحِیْحٌ

Hadith No. 20: Tahavi Shareef narrated from Hadrat Abu Masuood (RA):

They saw the Holy Prophet offering the 'Zohr' prayer early, in winter, and late in summer.

اَنَّہٗ رَاٰی النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یُعَجِّلُہَا فِی
الشِّتَاءِ وَیُؤَخِّرُ ہَا فِی الصَّیْفِ

Although a number of other Hadiths can also be quoted, we think that these 20 Hadiths shall suffice to make the point clear. For details, you should read Saheeh-ul-Behari and Tahavi etc.

The time of the Friday Prayer is like that of 'Zohr' Prayer; it should be offered in the cool, in summer. Some people offer the Friday Prayer, even in extreme summer, in early hours it is against 'Sunnah'. The Non-Muqallid Wahabees don't mind to offer the Friday Prayer even before 'Zawal زوال' (mid-day).

Bukhari Shareef narrated from Hadrat Anas (RA):

When it was extremely cold, the Holy Prophet used to offer the Prayer early and when it was intensely hot, he offered the Prayer in the cool (i.e. Friday Prayer).

يَقُوْلُ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَدَّ الْبَرْدُ بَكَّرَ بِالصَّلٰوةِ اِذَا اشْتَدَّ الْحَرُّ اَبْرَدَ بِالصَّلٰوةِ يَعْنِى الْجُمُعَةَ

In short, the Friday Prayer like the Zohr Prayer should be offered early, in winter, and late in summer when the heat of the sun has subsided.

Common sense also demands that in summer the 'Zohr' Prayer should be offered in the cool, because it is troublesome for the Devotees to offer the 'Zohr' Prayer in the scorching sun; there is danger of the size of the gathering of the Jama'at being reduced, as the people usually in summer nap after lunch, wishing to spend the burning noon inside their homes. If the 'Zohr' Prayer is offered in these circumstances, the people will remain deprived of the 'Sunnah' of nap (Qaelulah قیلوله) and they will think it rather burdensome to present themselves in the masjid. In such conditions, the holy Shariah makes things easy.

Result: One can easily infer from the above quoted Hadiths and logical arguments that the time of the 'Zohr' Prayer continues up to shadow is twice the size of obejcet and that of 'Asr' Prayer starts from that point of shadow, for the following reasons: (1) The previous Hadiths show that the Holy Prophet offered the Zohr Prayer in the cool, and also bade others do so. Obviously, the heat of the sun at all places, especially in the Arab countries, abates when the shadow of a standing object is equivalent to the size of it excluding its shadow at mid-day. It is very hot till one 'misl مثل ' shade. If the time of 'Zohr' is supposed to finish at equivalent shade, these Hadiths will lose their veracity and stand as 'false'. (2) It transpires from the previous Hadiths that the Holy Prophet offered the 'Zohr' Paryer when the shade of the ridges had appeared. At the time of equivalent shadow, the shadow, of the ridge does not appear, because, for the reason of its vastness broad base, its shadow can become apparent after equivalent shadow. If, at equivalent shadow, the Zohr time finishes, this Hadith too shall prove to be untrue. (3) The time of the 'Asr' Prayer should always be less than the 'Zohr' time.

If the 'Asr' time starts at equivalent shade, it will be equal to 'Zohr', rather, sometimes it will exceed the 'Zohr' time. It is against the Shariah Law, because Bukhari Shareef has reproduced a 'Marfoo' Hadith from Hadrat Ibn Umar (RA) that the Holy Prophet coined a similitude among his Ummah and Jews and Christians, saying that a person engages a labourer to work from morning to noon at one Qeerat قیراط, another labourer from noon to Asr Prayer at one Qeerat and the third labourer from Asr Prayer to sunset at 2 Qeerat. The first labourers are Jews, the second labourers are Christians and the third labourers are Muslims less labour and double wages. The last words of the Hadith are:

اَلَا فَاَنْتُمُ الَّذِيْنَ يَعْمَلُوْنَ مِنْ صَلٰوةِ الْعَصْرِ اِلٰى مَغْرِبِ الشَّمْسِ اَلَالَكُمُ الْاَجْرُ مَرَّتَيْنِ

Beware! You are the persons who work from the 'Asr' Prayer till sunset; your remumeration is double.

If the time of 'Asr' had started with equivalent shade the length of time of Asr would have been equal to the time of Zohr or sometimes exceeded it. In this case, this example of the Muslims should not have been given. Hence, the time of 'Asr' Prayer should be less than that of 'Zohr' and it is possible only when it starts with the two 'times' shadow. If 'Asr' were to start with equivalent shadow this Hadith of Bukhari Shareef would become untrue. So, the fact shall have to be accepted that 'Asr' starts when the shadow is twice the size.

Section No. 2

Objections and Replies

We have given our replies in the previous chapter to some of the objections raised by the Non-Muqallid Wahabees ragarding this issue (for example the Holy Prophet says: it is better to offer Prayer in early hours or do not delay in three things Prayer, repentance, the girl's marriage...). Now we gave below our replies to some other objections raised by them:

Objection No. 1: Abu Daud, Tirmizi narrated a long Hadith from Hadrat Abdullah ibn Abbas, in which it has been stated that: Hadrat Jibrael led me in Prayers for 2 days; on one day, every Prayer was offered in early hours and on the second day, every Prayer was offered in late hours. Some of its words are:

وَصَلّٰى بِيَ الْعَصْرَ حِيْنَ صَارَ ظِلُّ كُلِّ شَيْئٍ مِثْلَهُ

Hadrat Jibrael led me in 'Asr' Prayer on the first day at the time when the shadow of everything had become equivalent.

This Hadith shows that the Asr time begins with equivalent of shadow and the 'Zohr' time ends before it.

Reply: There are six possible replies to this objection: ***First,*** this Hadith is also against you because the following words also appear in this very Hadith:

فَلَمَّا كَانَ الْغَدُ صَلّٰى بِيَ الظُّهْرَ حِيْنَ كَانَ ظِلُّهٗ مِثْلَهٗ

When the second day dawned, Hadrat Jibrael led me in Zohr Prayer, when the shadow of everything had become its (equal).

Now tell us: on the first day, Asr Prayer was led at equivalent shadow and on the second day, at the same time, the Zohr Prayer was led, although the Asr time starts after the end of Zohr time. If at equivalent shadow, the Asr time comes in, why the Zohr Prayer was led at the same time; on the second day? ***Second,*** the following words appear at this very place, in this Hadith:

وَصَلّٰى بِيَ الْعَصْرَ حَيْنَ كَانَ ظِلُّهٗ مِثْلَيْهِ

and on the second day, I was led for the Asr Prayer when the shadow of everything had become two times.

This shows that the last time of the 'Asr' Prayer is 'two times' shadow, although the last time is the setting of the sun. ***Third,*** there is mention of only equivalent shadow in the first day Asr Prayer, in this Hadith and in the 'Asr' of the second day, there is mention of two-times shadow; there is absolutely no mention of the real shadow (which occurs at noon), although you also say that equivalent or 'two-times' should be in addition to its exiating shadow at mid-day — our reply shall be the same as yours! ***Fourth,*** this Hadith says that the Holy Prophet was led for 'Asr' Prayer at equivalent shadow, whereas the Hadiths which we have quoted in the first section say that the Holy Prophet in summer offered the 'Zohr' Prayer in the cool and to see the shadow of the ridges (which appears after equivalent shadow). Thus, these Hadiths conflict with one another — and our Hadith shall be preferred because they conform to the Shariah analogical deduction (Qiyas) this Hadiths is not practicable as this is opposed to the Shariah analogical deduction. When Hadiths conflict with one another, the Hadiths conforming to the analogical deduction are preferred. ***Fifth,*** this practice of Hadrat Jibrael came to pass (occurred) earlier, because it occurred on the morning of the night of Meraj, when Prayer (Salât) was made obligatory (Fard) and as we have already explained the Holy Prophet's practice (amal) in this regard i.e. the practice of offering Prayer in the cool began later; So, the Hadith quoted by you stands cancelled, and our Hadiths are the 'cancelling Hadiths'; therefore, this Hadith is unacceptable. ***Sixth,*** according to Shariah rule, 'doubt' cannot repel certainty; certainity can be repelled by certainity. This rule has been used to solve thousands of issues. With the decline of the sun, the 'Zohr' time certainly comes; with equivent shadow, its ending is doubtful this doubt will not help the Zohr time to end and the 'Asr' time will not enter; the ending of the Zohr at two times shadow is certain. Hence, this very order is practicable not your word.

Objection No. 2: The illustrious Sahabah say that they offered the 'Zohr' Prayer alongwith the Holy Prophet when the floor used to be very hot and that they could not prostrate on it. The Sahabah used to put a piece cloth or cold gravels on the place of prostration. It shows that the Zohr Prayer, in summer, should be offered in early hours.

Reply: This Hadith is against all those Hadiths which suggest that the 'Zohr' Prayer be offered in the cool (i.e. late hours) in the summer. These Hadiths accord with the 'Qiyas-e-Sharaee قیاس شرعی' — hence, they are practicable and this is either impracticable or stands annulled.

Secondly, the floors, especially in an Arab country, remain hot for a long time i.e. after equivalent shadow has appeared. The heat of earth was still there, although the time had cooled down. So, this Hadith is not at all contrary to the Hadiths which enjoin 'coolness'. As far as possible, efforts should be made to create harmony among them.

Objection No. 3: The illustrious Sahabah say that they offered the 'Asr' Prayer with the Holy Prophet so early that after the 'Asr' Prayer, they slaughtered the camel, cut its meat into pieces, roasted them and ate them before the sunset. Some of us, after the 'Asr' Prayer, covering the distance of three miles, reached our houses and the sun used to be shining etc. All these facts show that the 'Asr' Prayer was used to be offered before the shadow is twice large because, after twice the leght of the shadow, it is not possible to do all these things (common Wahabees).

Reply: All these Hadiths are correct, but the conclusion you have inferred is wrong. After two times shadow, the distance of three miles can easily by covered. The people of Arab are fast in walking. Even in our country, some people walk so fast as to cover the distance of one mile in ten minutes or say 3 miles in half an hour. The time of 'Asr' in certain parts of the years, lingers on for two hours. Similarly, it is possible to slaughter a camel and to eat it 'roasted' before sunset, because the Arabs are extraordinarily quick at slaughtering, cleaning and cooking the meat as experience shows.

Objection No. 4: Muslim and Bukhari narrated from Hadrat Sahal Ibn Saad:

We Sahabah did not take breakfast, but after the Friday Prayer.

قَالَ مَا كُنَّا نَقِيْلُ وَلَا نَتَغَدّٰى اِلَّا بَعْدَ الْجُمُعَةِ

It shows that the Friday Prayer even when it is extremely hot should be offered early so that one gets time for breakfast and nap. It passes our comprehension as to how you suggest that the Friday Paryer should be offered in the cool.

Reply: ***First,*** this Hadith by its apparent meaning is against you, because it requires that the Friday Prayer be offered before breakfast and nap (i.e. a short sleep at noon). It means that the Friday Prayer should be offered immediately after fajr, because the breakfast is taken early morning you too don't think it proper to offer the Friday Prayer so soon. ***Second,*** this hadith implies that they (the Sahabah), on Friday, because of making preparation for the Friday Prayer, took neither breakfast nor nap; they did all this after offering the Prayer i.e. they defferred the breakfast as well as the nap on account of Prayer and not that they offered the Friday Prayer earlier than the usual time; ***Third,*** here the 'Friday Prayer' means the Friday Prayer of the winter season, as in this season the day is short, it is not hot at noon. So, soon after the decline of the day, they offered the Friday Prayer, taking lunch and nap after the Friday Prayer. Even today, the people of Madinah do so.

In Bukhari Shareef, it is narrated from Hadrat Anas (RA):

The Holy Prophet used to offer the Friday Prayer after the decline of the sun.	اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمْ کَانَ یُصَلِّیْ الْجُمُعَةَ حِیْنَ تَمِیْلُ الشَّمْسُ

Therefore, this Hadith does not mean that the Friday Prayer was offered before the decline of the sun, because the Friday Prayer is the (substitute) of the 'Zohr' Prayer; hence, it shall be offered at the time of 'Zohr'— in summer in the cool and in winter soon after the decline of the sun, like the 'Zohr'. Now there is no conflict at all among the Hadiths.

Chapter-XX

Words of 'Azân' (Prayer-Call) and Iqamah (Takbeer)

In Shariah, the words and principles of 'Azân' (prayer-call) and 'Iqamah' (Takbeer) are almost indentical. The words of 'Azân' are the same as those of 'Iqamah'; only after words ' حی علی الفلاح ' the words قد قامت الصلوٰة are twice added; there is 'Tarjee ترجیع ' neither in 'Azân', nor in 'Iqamat'. There are 15 sentences in 'Azân' and 17 in 'Iqamah' (as is customary with the Muslims). The Non-Muqallid Wahabees, however, have a different 'Azân' and a different

'Iqamah'. They utter the words of both the 'Shahadahs of 'Azân' four times (instead of two times) at first twice silently, then loudly it is called 'tarjee' (ترجيح) i.e. at first they say 'اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ' twice in a subdued voice and then they repeat these words aloud, in like manner the words 'اَشْهَدُ اَنَّ مُحَمَّدً رَّسُوْلُ اللّٰهِ'. To them, the sentences of 'Azân' are 19 (instead of 15). Moreover, they say the 'sentences of 'Iqamah' (Takbeer) once (once both the 'Shahadah' words and once 'حى على الصلوٰة' and 'حى على الفلاح'). To them, the sentences of Iqamah are 13, instead of 17, and they claim that their 'Azân' and 'Iqamah' are, in fact, truly 'Islami Azân' and 'Iqamah' and, for this very reason, they criticise Imam Abu Haneefah (RA) using vituperative language. In the first section, we give proof of the prevalent 'Islamic Azân' and the second section is devoted to 'Objections and Replies'. May Allah and His messenger reward our efforts!

Section No. 1

Proof of the Present 'Azân' and 'Iqamat'

In truth, the words of 'Azân' and 'Iqamat' are repeated twice in each case; there is no 'Tarjee ترجيح' in 'Azân'; the words of 'Iqamat' (Takbeer) are also not said once the first 'Takbeer' four times; in the end the words 'لَا اِلٰهَ اِلَّا اللّٰهُ' once; rest of the words are said twice in each case. The arguments are as follows:

Hadith No. 1 to 6: Abu Daud, Nisai, Ibn Khuzaimah, Ibn Habban, Behiqi and Dar Qutni narrated from Sayyidena Abdullah ibn Umar (RA):

They say that in the Holy Prophet's times, the words of the 'Azân' were repeated twice, and those of the 'Takbeer' only once; in Takbeer the words: قد قامت الصلوٰة were also said.

اِنَّمَا كَانَ الْاَذَانُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّتَيْنِ مَرَّتَيْنِ وَالْاِقَامَةُ مَرَّةً مَرَّةً غَيْرَ اَنَّهٗ يَقُوْلُ قَدْقَامَتِ الصَّلٰوة الخ

About this Hadith, a critic like Ibn Jauzi says:

This 'Isnad' is 'Saheeh'; Saeed-ul-Muqbari testified to it (Behari).

هٰذا اِسْنَادٌ صَحِيْحٌ سَعِيْدَ الْمُقْبَرِيِّ وَثَّقَهٗ اِبْنَ حَبَّانٍ وَغَيْرُهٗ (بہاری)

It is evidently clear from this Hadith that there is no 'Tarjee ترجيح' in 'Azân' otherwise the words of 'Azân' would not be said twice. The words of Shahadah' should have been said four times. The reply concerning words of 'Iqamat' once shall be given in the second section.

Hadith No. 7: Tibrani in 'Muajam Ausat معجم اوسط' narrated from grandson of Abu Mahzurah, Muazzin of the Holy Prophet (full name: Hadrat Ibrahim ibn Ismail ibn Abdul Mâlik ibn Abi Mahzurah):

He says that he heard his grandfather Abdul Mâlik saying that he heard his father Abi Mahzurah saying that the Holy Prophet has told him each and every word of 'Azân' اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ till end; he made no mention of 'Tarjee'.

قَالَ سَمِعْتُ جَدِّیْ عَبْدَ الْمَلِكِ ابْنِ اَبِیْ مَحْذُوْرَةَ
یَقُوْلُ اَنَّهٗ سَمِعَ اَبَاهُ اَبَامَحْذُوْرَةَ یَقُوْلُ اَلْقٰی عَلَیَّ
رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلْاَذَانَ حَرْفًا حَرْفًا
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اِلٰی آخِرِهٖ وَلَمْ یَذْكُرْ فِیْهِ تَرْجِیْعًا

This Hadith tells us that the Holy Prophet did not enjoin 'Tarjee ترجیع ' in 'Azân' hence, 'Tarjee' is against Sunnah.

Hadith No. 8 to 9: Ibn Abi Shaibah and Tirmizi narrated from Hadrat Abi Laila Tabaee, with a minor difference of words:

He says that Abdullah ibn Zaid Ansâri, the Holy Prophet's Muazzin, said Azân and Takbeer twice.

قَالَ كَانَ عَبْدُ اللّٰهِ ابْنُ زَیْدِ الْاَنْصَارِیِّ مُؤَذِّنُ رَسُوْلِ
اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَشْفَعُ الْاَذَانَ وَالْاِقَامَةَ

This Hadith clarifies two points: (1) There is no 'Tarjee' in 'Azân'. (2) The words of 'Iqamat' should be said twice, instead of once.

Hadith No. 10: Behiqi reports that Hadrat Ali (RA) said:

He used to say that 'Azân' is twice and 'Takbeer' also is twice. Once he (Hadrat Ali) passed by a person who was saying 'Iqamah' once. He said, 'Say it two times'.

اَنَّهٗ كَانَ یَقُوْلُ الْاَذَانُ مَثْنٰی مَثْنٰی وَالْاِقَامَةُ مَثْنٰی
مَثْنٰی وَمَرَّ بِرَجُلٍ یُقِیْمُ مَرَّةً مَرَّةً فَقَالَ اجْعَلْهَا مَثْنٰی
مَثْنٰی لَا اُمَّ لَكَ

Hadith No. 11: Abu Daud Shareef reported a long Hadith from Hadrat Maaz ibn Jabal, in which the dream of Abdullah Ibn Zaid Ansâri has been mentioned. The dream was about the 'Azân'. He called on the Holy Prophet and told him that in the dream he saw an angel who turned his face to the 'Qiblah (kaabah)' and said, اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ. After a little pause, like Azan, he also said 'Takbeer (Iqamah)'. The last words of the Hadith are:

The narrator tells that the Holy Prophet said to Abdullah, "Advise Bilal about 'Azân'". Then, Bilal said the 'Azân' with these words.

قَالَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَقِّنْهَا
بِلَالًا فَاَذَّنَ بِهَا

It is manifestly clear from this Hadith that neither the angel of the dream suggested 'Tarjee' in 'Azân', nor was there 'Tarjee' in the first 'Azân', which Hadrat Bilal said in the presence of the Holy Prophet, with instruction from Abdullah ibn Zaid. It means that 'Iqamat', like 'Azân', is also two times, with the addition of ' قد قامت الصلوٰة '.

Hadiath No. 12 & 13: Ibn Abi Shaibah and Behiqi narrated from Abdur Rahman ibn Abi Laila:

They say, 'A number of the Holy Prophet's Sahabah reported to us that once Abdullah ibn Zaid Ansâri presented himself before the Holy Prophet and told him that he had dreamed a dream in which he saw that a man was standing with two pieces of green colour cloth on his body; then he stood on the wall and said 'Azân' and 'Takbeer' repeating the words twice in each.

قَالَ حَدَّثَنَا اَصْحَابُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ عَبْدَ اللّٰهِ ابْنَ زَيْدِ الْاَنْصَارِيّ جَاءَ اِلٰى النَّبِيِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاَيْتُ فِى الْمَنَامِ كَاَنَّ رَجُلًا قَامَ وَ عَلَيْهِ بُرْدَانِ اَخْضَرَانِ فَقَامَ عَلٰى حَائِطٍ فَاَذَّنَ مَثْنٰى مَثْنٰى وَاَقَامَ مَثْنٰى مَثْنٰى

It is worth remembring that Almighty Allah taught the honourable Sahabah about the 'Azân', in dream, through the angel; now in this dream there is neither 'Tarjee' in 'Azân' and nor is the 'Iqamat' once. It clearly means that the Hanafee 'Azân' and 'Takbeer' are divinely inspired.

Hadith No. 14 to 16: Dar Qutni, Abdur Razzaq and Tahavi Shareef narrated from Aswad ibn Yazeed:

No doubt, Hadrat Bilal said the words of 'Azân' as well as 'Iqamat' twice. He began these 'two' with the 'Takbeer' and ended with the 'Takbeer'.

اَنَّ بِلَالًا كَانَ يُثْنِى الْاَذَانَ وَيُثْنِىْ الْاِقَامَةَ فَاِنَّهٗ كَانَ يَبْدَاءُ بِالتَّكْبِيْرِ وَ يَخْتِمُ بِالتَّكْبِيْرِ

Hadith No. 17: Tibrani in his book 'Musnad-ul-Shamyeen', narrated from Hadrat Janadah ibn Abi Umayyah:

He narrates from Hadrat Bilal that he used to say 'Azân' and 'Iqamat' equally i.e. said the words again once.

عَنْ بِلَالٍ اَنَّهٗ كَانَ يَجْعَلُ الْاَذَانَ وَالْاِقَامَةَ سَوَاءْ مَثْنٰى مَثْنٰى

Hadith No. 18: Dar Qutni narrated from Hadrat Abu Hujaifah:

Hadrat Bilal, in the presence of the Holy Prophet, used to say, 'Azân' and 'Iqamat' by repeating the words once again (i.e. Twice).

اَنَّ بِلَالًا كَانَ يُؤَذِّنُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثْنٰى
مَثْنٰى وَيُقِيمُ مَثْنٰى مَثْنٰى

Hadith No. 19: Tahavi narrated from Hadrat Hammad ibn Ibrahim:

Hadrat Sauban repeated once the words of 'Azân'.

قَالَ كَانَ ثَوْبَانُ يُؤَذِّنُ مَثْنٰى مَثْنٰى

Hadith No. 20: Tahavi narrated from Hadrat Ubaid Maula Salma ibn Akwaa سلمه ابن اکوع :

Hadrat Salmah ibn Akwaa (RA) said 'Azân' and 'Iqamah' by repeating the words again once.

اَنَّ سَلْمَةَ ابْنَ الْاَكْوَعِ كَانَ يُثَنِّي الْاِقَامَةَ

We have presented only 20 Hadiths, as example, otherwise there are very many Hadiths concerning this issue. For detail study Saheeh-ul-Behari and Tuhavi Shareef etc. However, the above Hadiths make the following points clear:

1) There is no mention of 'Tarjee' and 'Iqamah' with words said only once in the Abdullah ibn Zaid ibn Abdullah ibn Sa'albah (RA)'s dream — the origin of 'Islami Azân'; it rather confirms the same 'Azân' and 'Iqamah' that is commonly in practice with the Muslims.

2) The instruction about 'Azân' given by the angel did not contain any mention of 'Tarjee' or 'once - said Iqamat' — and that's our Azân.

3) The Holy Prophet's famous 'Muazzins' — Hadrat Bilal and Hadrat Sauban etc. always said the same 'Azân' and same 'Iqamah' as is generally prevalent among the Muslims i.e. the Hanafi Azân and Iqamat.

4) The illustrious 'Sahabah' and 'Tabaeen' e.g. Hadrat Ali, Abdullah ibn Umar, Salmah Ibn Akwaa, Abdullah ibn Zaid, Ibrahim Nakhaee Hadrat Ubaid Abu Hujaifah etc., (RA) said this very Azân and made the Muazzin say these very words; they were not convinced of 'Tarjee ترجیح ' or once-said-words 'Iqamah'.

5) Hadrat Ali Murtada (RA) was angry with the person who said 'Iqamat' without repeating its words once more. He forced such a person to repeat the words. If 'tarjee' or 'once said Iqamat' had been 'Sunnah', why these people, who were (aware of the Holy Prophet's disposition), strict followers of 'Sunnah' and abhorer of heresies, did not do so, and why they

checked and reprimanded those who practised it.

Common sense also demands that there should be no 'Tarjee' in the words of 'Shahadat' of the 'Azân' because the real thing in 'Azân' is 'Salât' and 'Falah' the 'Azân' is a part of Salât and a call for it, the rest of the words (Takbeer, Shahdah etc.) are for the sake of divine blessing, introduction or persuasion towards 'Salât'. When there is no 'Tarjee' and repetition of words in 'Salât' and 'Falah', — the rest — of 'Azân' , there should also be no 'Tarjee' in these words, which are subordinate to it.

Secondly, the 'Azân' (Prayer call) means 'informing the people about the time of Salât'; therefore, the 'Azân' should be said aloud at a high place. The fingers should be put into the ears so that he Muazzin may say the Azân as loud as possible. In such a case, saying the words of these two 'Shahadahs' in a low voice at-first, defeats the very purpose of Azân; its every word should be uttered aloud. Note: In the first part of the Azân, the 'Takbeer' is said four times — and each time aloud. If there were 'Shahadat' for four times, these would have been said aloud.

Thirdly, 'Iqamat' is like 'Azân', so much so that in some Hadiths it has been called 'Azân'. The Holy Prophet said: ' بَيْنَ كُلِّ اَذَانَيْنِ صَلٰوةٌ ' There is 'Salât' between each two 'Azân' i.e. between 'Azân' and 'Iqamat'. Yes, there is difference of words 'قد قامت الصلوٰة' in 'Iqamat', not in 'Azân'. Hence, the words of Iqamat' should also be like those of Azân (i.e. repeated for the second time).

Fourthly, a few words in the 'Azân' are repeated in the beginning as well as in the end, for example 'Takbeer' and 'Kalimah' and a few other words are not repeated; they occur only once, e.g. 'Salât صلوٰة ', 'falah فلاح '. The words which are repeated are double in the beginning and half of them for the second time. 'Takbeer' is four times for the first time, but two times in the end. 'Shahadat'/ 'Tauheed' are two times for the first time, once in the end. Naturally, similar should be the case with Iqamah. Hence, the Hanafi 'Azân' and 'Iqamah' (as is generally prevalent among the Muslims today) a quite correct, corresponding with 'Sunnah. It is sheer foolishness and ignorance to revile it.

Section No. 2

Questions and Answers

We give below our replies to all the objections so far raised by the Non-Muqallid Wahabees to the Hanafi 'Azân' and 'Iqamah'. If any new objections come to our knowledge, we shall certainly, God willing, reply to these also in the second edition.

Objection No. 1: Muslim Shareef reproduced full Hadith from Hadrat Abu Mahzurah (RA) who said that the Holy Prophet himself instructed him about 'Azân'. Some of its words are:

ثُمَّ تَعُوْدُ فَتَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

Re-speak after both 'Shahadats' and say: اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ Ibid

This shows that the Holy Prophet himself taught Hadrat Abu Mahzurah the 'Tarjee ترجيح' between the 'Shahdats' of 'Azân'; hence, 'Tarjee' in Azân is 'Sunnat'.

Reply:

(1) The narrations of Hadrat Abu Mahzurah (RA) are highly conflicting. In this Hadith, he mentions 'Tarjee', but there is absolutely no reference to 'Tarjee' in his traditions which we have quoted in the first section. Tahavi Shareef's Hadith narrated by Abi Mahzurah mentions, in the first part of 'Azân', 'Two-time Takbeer' instead of four; therefore, Abu Mahzurah's tradition being conflicting, is impracticable, as is the law about 'conflict' between two things.

(2) This 'Tarjee – based Hadith' of Hadrat Abu Mahzurah runs counter to all those famous Hadiths (which we have quoted in the first section) in which there is no mention of 'Tarjee' — so, these well-known مشهور Hadiths are practicable, and not this solitary Hadith!

(3) The Holy Prophet's famous Moazzins are Hadrat Bilal and Hadrat Sobân (RA); both these Muazzins never practised 'Tarjee' in 'Azân' in the Holy Prophet's time or even after that. Hence, their practice (Amal) is more practicable.

(4) In this Hadith, the majority of the Sahabah abandoned Abu Mahzurah; they did not act upon 'Tarjee', rather they acted against it. Hence, this is relatively stronger and more imitable.

(5) This Hadith of Abu Mahzurah is also against 'Qiyas-e-Sharaee' (analogical deduction from Shariah point of view), whereas our Hadiths conform to the 'Qiyas'; hence, those Hadiths are practicable, not this Hadith as the law of 'Ta'arud تعارض ' (conflict) demands.

(6) Our sixth reply to this objection is the one given by Anayah Shrah Hidayah عنديه شرح هدايه , namely that Sayyidena Abu Mahzurah very much hated 'Risalat' (Prophethood) and 'Tauheed' (oneness of God) during the period of his disbelief. He opposed the Holy Prophet vehemently. When he embraced Islam and the Holy Prophet ordered him to say 'Azân', he out of shame, uttered the words 'اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ' 'اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ' in a subdued voice,

not aloud. The Holy Prophet ordered him to say these words again loudly. It was obviously for the sake of instruction and to dispel the unnecessary feeling of shame in him. So, this order is 'temporary'. If, today, a person says 'Azân' in a low voice, he is made to say it again loudly. In view of the above elaboration, this Hadith of Abu Mahzurah (RA) is not opposed to the Hadiths quoted by us in the first section.

(7) Our seventh reply is the same as has been given by Fath-ul-Qadeer فتح القدير i.e. Hadrat Abu Mahzurah said these two 'Shahadats' without 'Madd' (مّد) lengthening; therefore, they were ordered to be said again. Anyhow, this 'Tarjee ترجيع' was an exceptional case, not a Sunnat of Islam.

Objection No. 2: Abu Daud, Nisai and Darmi narrated from Hadrat Abu Mahzurah:

اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عَلَّمَهُ الْاَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً وَالْاِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً

No doubt, the Holy Prophet taught him 'Azân', 19 sentences and Iqamah and 17 sentences.

This Hadith shows that the words (sentences) of 'Azân' are 19 the result of 'Tarjee'. If there were no 'Tarjee' in 'Azân', the total number of the sentences would come to 15. Hence, there should be 'Tarjee' in 'Azân'.

Reply: *First,* this Hadith is also against you, because if it proves 'tarjee' in 'Azan', it also proves that the 'Kalimât' sentences of 'Iqamat' are repeated once (or said two times). If, like your policy, the 'words' had been said only once (not repeated), the number of the 'sentences' of 'Iqamat' would have been 13 instead of 17. Do you believe in the half part of the Haidth, ignoring the other?

Our replies to the objection regarding 'Tarjee' in 'Azân' have already been given under objection No. 1, i.e. the Holy Prophet taught 'Tarjee' to Abu Mahzurah for some specific reason, etc.

Objection No. 3: Muslim and Bukhari narrated from Hadrat Anas (RA):

قَالَ ذَكَرُوْا النَّارَ وَالنَّاقُوْسَ فَنَكَرُوْا الْيَهُوْدَ وَ النَّصَارٰى فَاُمِرَ بِلَالٌ اَنْ يُّشَفِّعَ الْاَذَانَ وَ يُوْتِرَ الْاِقَامَةَ

He says that the Sahabah suggested the use fo fire and conch as a declaration of the time of Salât. They also mentioned the Christians and the Jews who also used these things to declare worship. Hadrat Bilal was ordered to say the Azân by repeating the words twice, and Iqamat' only once.

This Hadith shows that the 'words' of 'Iqamat' will be said only once i.e. not repeated.

Reply:

(1) This Hadith is also against you, because it shows that all the words of Iqamat will be uttered once, but you say that at first Takbeer in 'Iqamat' should be four times, the words ' قَدْ قَامَتِ الصَّلٰوةُ ' should be twice and then the Takbeer at the end should be said again so; our reply is not different from yours. If you say that the order about 'قَدْ قَامَتِ الصَّلٰوةُ' being said twice is found in other Hadiths, the Hanafees will say that it is also found in other Hadiths that the concluding 'words' of 'Iqamat' should be uttered twice. Why are these Hadiths not practicable?

(2) There is absolutely no mention of Hadrat Abdullah ibn Zaid's dream, in this Hadith. The Hadith rather says that when the Sahabah suggested fire and conch for the declaration of Salât (Prayer time), some other Sahabah pointed out that this practice would resemble the Christians and the Jews' practice. They proposed that the 'Islamic declaration' should be against their practice. Consequently, Hadrat Bilal was immediately ordered to say the 'Azân' and 'Iqamat'. So, this 'Azân' and this 'Iqamat' do not mean the prevalent 'Sharaee' Azân; it means the literal Azân i.e. it means (Declaration of Prayer) which is made by going to the locality and people to come to salât, and 'Iqamat' means, at the time of Jama'at asking the devotees to stand and gather, declaring that the Jama'at is ready. As this declaration was enough to be made once, it was mentioned once. After this, the event of Abdullah ibn Zaid (RA)'s dream, came to pass, and the present Azân and Iqamat were introduced, saying goodbye to the previous declarations.

(3) The instruction which the angel gave to Hadrat Abdullah ibn Zaid in his dream, had also the mention of saying the words of Iqamat twice and this dream is the very basis of 'Azân' and 'Iqamat'. Hence, that tradition is practicable; the other traditions opposing it, are either inpracticable or open to interpretation. Note: This dream was dreamed not only by Hadrat Abdullah, but also seven other Sahabah; in a way, this Hadith falls into the category of 'Mutawatir' Hadith (multiple – evidence Hadith).

(4) All the traditions agree that Hadrat Bilal and Ibn-umm-e-Maktum did not perform 'Tarjee' in 'Azân' till the last. See Mirqat Shrah Mishkat. Moreover, in the 'Iqamat' of these honourable elders the words of Iqamat always remained twice; then, how can it be possible that a famous Muazzin like Hadrat Bilal and Hadrat Ibn-umm-e-Maktum should never say 'tarjee' in 'Azân' and utter the words of 'Takbeer' only once, although the Holy

Prophet had ordered them to do so? Hence, all the traditions about 'Tarjee' etc. call for interpretation.

(5) These Traditions are opposed to 'Qiyas-e-Sharaee' and our Hadiths are in harmony with 'Qiyas'; hence, these will be preferred when 'conflict' is found in Hadiths, the Hadiths harmonizing with 'Qiyas' are preferable. Hadrat Abu Hurairah reports the Holy Prophet as having said: 'اَلْوُضُوْءُ مِمَّا مَسَّتْهُ النَّارُ' ('Wudu' (ablution) is necessary after eating a fire-baked thing). Another narration says that the Holy Prophet offered Prayer (Salât) after eating meat, without performing ablution. Now these Hadiths conflict with each other, but because of 'Qiyas', the second Hadith is preferred. Now nobody claims that 'Wudu'breaks by eating cooked food; it is an absolute (كُلِّى) law.

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Chapter-XXI

Offering 'Fard' Salât Behind The Imam Who is Offering 'Nafl'

According to Shariah Law, the 'Fard' Prayer cannot be offered behind the offerer of 'Nafl' Prayer, although the 'Nafl. Prayer can be offered behind a 'Fard Prayer' offerer. In 'Fard Prayer', it is also necessary that the Imam also should be offering 'Fard'. It is also essential that both the Imam and the Muqtadi (follower) should offer the same Prayer. A Zohr-Prayer offerer cannot offer his Prayer behind the offerer of 'Asr' Prayer. The Non-Muqallid Wahabees, however, say that the 'fard Prayer' is 'jaiz' behind a 'Nafl' offerer.

Importent Note:No Prayer (Salât) of a major Muslim can be offered behind a minor child — neither 'Fard', 'Taraveeh' or 'Nafl', because Prayer is not obligatory (Fard) for the child; he can simply offer Nafl. A child's 'Nafl' remains 'Nafl' even after starting it; if the child breaks the 'Nafl', after starting it, its 'Qadâ' is not necessary for him. But if a major 'Salâtee' breaks the 'Nafl' Prayer, its 'Qadâ' is complusory for him. Therefore, major namazi can offer no Prayer behind a child. However, to the Non-Muqallid Wahabees' way of thinking, all this is 'jaiz' (allowed by Shariah). We, therefore, divide this chapter also into two sections — one for proof and the second for 'Objections and Replies".

Section No. 1

The Prayer of Fard Offerer Behind A Nafl Offerer is Not Lawful

The 'Fard' Prayer cannot be offered behind a person who is offering Nafl. Many Hadiths and 'Qiyas Sharaee' testify to it. Some of these are presented below:

Hadith No. 1 to 4: Tirmizi, Ahmed, Abu Daud (Shafaee) and Mishkat (chapter Azân باب الاذان) narrate from Hadrat Abu Hurairah (RA):

The Holy Prophet said: Imam is 'Damin' (surety); the 'Muazzin' is Trustee. O Allah! Guide the 'Imams' and forgive the 'Muazzins.

قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِمَامُ
ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمِنٌ اَللّٰهُمَّ اَرْشِدِ الْاَئِمَّةَ وَاغْفِرْ
لِلْمُؤَذِّنِيْنَ

It is evident from this Hadith that the Imam stands surety for all the followers 'Prayers'; obviously, a superior thing can stand surety for an inferior thing (not the contrary). 'Fard' can stand surety for 'Nafl' because it is superior to 'Nafl', the 'Nafl' cannot do so, as it is inferior to 'Fard'. Similarly, every 'Fard' Prayer can stand surety for its ' own kind of fard and not the other 'Fard'. Hence, if the Imam is offering the Asr Prayer, the Qadâ Prayer of Zohr cannot be offered behind him, because the Asr Prayer cannot stand surety for 'Zohr' Prayer (these are two separately – offered Prayers).

Hadith No. 5: Imam Ahmed narrated from Hadrat Saleem Salma:

Hadrat Saleem called on the Holy Prophet and said, "O, Holy Prophet! Hadrat Maaz ibn Jabal comes to us when we have slept. We remain busy with our wordly pursuits; then, he give the Prayer-call (Azân). He prolongs the Paryer very much. The Holy Prophet replied: O Maaz! Do not become the cause of mischief; either offer Prayer with me or lead a brief Prayer in respect of your people.

اَنَّهٗ اَتَى النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ
اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ مَعَاذَ ابْنَ جَبَلٍ يَاتِيْنَا
بَعْدَ مَا نَنَامُ وَ نَكُوْنُ فِىْ اَعْمَا لِنَا بِالنَّهَارِ فَيُنَادِىْ
بِالصَّلٰوةِ فَنَخْرُجُ اِلَيْهِ فَيُطَوِّلُ عَلَيْنَا فَقَالَ لَهٗ عَلَيْهِ
السَّلَامُ يَا مَعَاذُ لَا تَكُنْ فَتَّانًا اِمَّا اَنْ تُصَلِّىَ مَعِىَ
وَاِمَّا اَنْ تُخَفِّفَ عَلٰى قَوْمِكَ

Remember: Hadrat Maaz ibn Jabal used to offer the Ishâ Prayer behind the Holy Prophet. After this, he used to go to his people and lead their Ishâ Prayer — a long Prayer. In this regard, a complaint was made to the Holy Prophet (as mentioned in the above Hadith).

It reveals that the Holy Prophet did not allow Hadrat Maaz ibn Jabal to lead the Prayer of his people after offering the Prayer with the Holy Prophet, because 'Fard' Prayer behind the 'Nafl-offerer' is not lawful. He rather said: "Either offer Prayer behind me (and do not lead the Prayer of your people) or lead the Prayer of your people and then do not offer Prayer behind me."

__Hadith No. 6:__ Imam Azam Abu Haneefah (RA) narrated from Hammad he from Hadrat Ibrahim Nakhaee:

He says: when you accompany the Prayer of your people and do not form the (intention نیت) of their Prayer (this Prayer shall not pay you). If the Imam offers a different Prayer from that one offered by his followers, the Imam's Prayer shall be valid but the follower's Prayer shall not be valid.

قَالَ اِذَا دَخَلْتَ فِی صَلٰوةِ الْقَوْمِ وَاَنْتَ لَاتَنْوِیْ
صَلٰوتَهُمْ لَاتُجْزِكَ وَاِنْ صَلَّی الْاِمَامُ صَلٰوتَهٗ وَنَوَی
الَّذِیْ خَلْفَهٗ غَیْرَهَا اَجْزَاتِ الْاِمَامَ وَلَمْ تُجْزِهِمْ رَوَاهُ
الْاِمَامُ مُحَمَّدٌ فِی الْاٰثَارِ

It transpires that the scholars of the Muslim Ummah are all agreed on this point i.e. the 'Fard' Prayer cannot be offered behind a 'Nafl offerer'. In the like manner, the Imam and the follwers cannot offer two different 'Fard' Prayers.

Common sense also demands that the 'Fard Prayer' should not be offered behind a 'Nafl offerer', because the Imam is (Guide), the Muqtadi' (follower) is his (observant, obedient); the Prayer of the Imam is (real), the Prayer of the follower is 'Mutafarrae' i.e. completely following the Imam. It is for this reason that the 'Sajdah-e-Sahv سجدہ سہو' becomes 'wajib' (necessary) for the follower if the Imam forgets something in prayer, but, if the follower (Muqtadi) forgets something, neither the Imam and nor the follower himself is obliged to make a 'Sajdah-e-Sahv'; the 'Qirat' (recitation) of the Imam is enough for the follower; however, the 'Qirat' of the follower is not enough for the Imam (To the Hanafees, the follower need not recite any thing behind the Imam. To the Wahabees other then Surah Fateha). If the Imam leads the Prayer without ablution, the Prayer of the follower shall also not be valid, but if the follower offers Prayer without ablution the Imam's Prayer shall be valid. If the Imam recites the Ayah of Sajdah, it is 'wajib' for the followers to make a 'Sajdah-e-Tilawat سجدہ تلاوۃ ' irrespective of the fact that he has heard it or not). But if the follower recites the Ayah of Sajdah behind the Imam, the 'Sajdah; is not 'wajib' for either of them. If the Imam is 'Muqeem' (not a traveller) and the 'Muqtadee' is a traveller, the Muqtadee (follower) shall have to offer full Salât, but if the Imam is 'traveller' and the follower is 'resident', the Imam shall not offer Prayer in full he will perform 'Qasr' (halve the Prayer).

Besides these issues, there are many other issues which show that the follower himself and his Prayer are (obedient, subservient) and the Prayer of the Imam is (real) and (to be obeyed). The obeyed; should either be equal or superior to obedient. The 'Nafl Prayer' is inferior to 'Fard Prayer', obviously, the Fard Prayer should not be offered behind 'Nafl', lest the 'Superior' should be obedient to 'inferior'. Likewise, one 'Fard' cannot be offered behind another 'Fard', because they are different kind of things. When the Fajr Prayer cannot be offered behind the Imam leading the Eid Prayer, when 'witr' cannot be offered behind the Maghrib Prayer offerer, then 'Qadâ, Prayer of 'Ishâ' cannot be offered behind the Zohr Prayer offerer.

In short, it is necessary that either the Imam's and the follower's Prayer should be the same or the follower's Prayer is inferior to the Imam's Prayer i.e. Imam is offering the 'Fard' Prayer.

Section No. 2

Objections and Replies

We give below our replies to all the objections usually raised by the Non-Muqallid Wahabees as well as those which have not yet struck them:

Objection No. 1: The common Hadith experts have narrated that the Five-Time Prayers were prescribed (as Fard) on the night of 'Merâj'. After this, up to two days, Hadrat Jibrael led the Holy Prophet in all the Five Prayers on the first day every Prayer in early hours, on the second day in late hours and then he told the Holy Prophet that the timings of those Prayers were between these timings. Lo! these Prayers were incumbent (Fard) on the Holy Prophet and 'Nafl' for Hadrat Jibrael (AS), because the Five-Time-Prayer is not mandatory (Fard) for the angels, but despite this fact, Jibrael (AS) is 'Imam' and the Holy Prophet 'follower'. It transpires that the 'Fard' Prayer behind a 'Nafl-offerer' is correct; rather the first Salât in Islam was offered in this way i.e. 'Fard' behind 'Nafl' and it is an act of 'Sunnat' as well as that of Jibrael.

Reply: It has two replies (1) Tell us whether Jibrael (AS) came from heaven of his own or with the command of Allah, to lead these Prayers for the Holy Prophet; the first thing is wrong because Hadrat Jibrael can never come without Allah's command. Allah says:

We angels descend not but by the command of your Lord — (64: Maryam 19).	وَمَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ

So, it shall have to be admitted that he came with the command of Allah Almighty. When Allah commanded Hadrat Jibrael to offer these Prayers, these Prayers became incumbent (Fard) upon him; the command of Allah makes a thing 'Fard'. Hence, in these Prayers, 'Fard' were not offered behind 'Nafl'.

(2) During these two days, these Prayers were incumbent (Fard) neither on the Holy Prophet and nor on the Sahabah, because, although the Prayers were prescribed on the night of 'Merâj', instructions about their way of offering and timings had not yet been given. Law does not take effect before it is elaborated or explained and that's why all the Muslims neither offered these Prayers behind Hadrat Jibrael nor did they 'Qadâ' these Prayers (offered late). So, the Holy Prophet offered 'Nafl' behind Hadrat Jibrael (AS). God be glorified! our arguments have taken the wind out of your sails.

Objection No. 2: Muslims and Bukhari have narrated from Hadrat Jabir (RA):

Hadrat Maaz ibn Jabal offered Prayer with the Holy Prophet (ﷺ). Then he came back to his folks and led their Prayers.

قَالَ كَانَ مَعَاذُ ابْنُ جَبَلٍ يُصَلِّىْ مَعَ النَّبِيِّ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ ثُمَّ يَاتِىْ قَوْمَهٗ فَيُصَلِّىْ بِهِمْ

Note: Hadrat Maaz offered the 'Fard' of Ishâ behind the Holy Prophet. Then he came back to his nation and led their Prayer of Ishâ; his Prayer was 'Nafl' because he had already offered his Ishâ fard and all the followers offered 'fard' Prayer. It reveals that offering Fard Prayer behind a 'Nafl' offerer, is Sahabah's Sunnah.

Reply: ***First***, maybe Hadrat Maaz ibn Jabal offered 'Nafl' behind the Holy Prophet and offered 'Fard' with his folks. Hadrat Maaz never said that he offered 'fard' behind the Holy Prophet and made the intention (Niyyat) of 'Nafl' before the followers. Hence, this Hadith avails you naught.

Second, this Hadith does not say that Hadrat Maaz did this work with the permission of the Holy Prophet i.e. the Holy Prophet may have allowed him to offer 'fard' behind him, offering 'Nafl' with the followers. It was 'ijtehad' of Hadrat Maaz (RA) which was not correct. Many a time, the illustrious Sahabah made an 'Ijtehadi' error.

Third, as we have quoted the Hadith in the first section, when the Holy Prophet was informed of this act of Hadrat Maaz, he forbade him (Hadrat Maaz) to do it and ordered him to either offer Prayer behind him or lead the prayer of the followers briefly. It means that this 'Ijtehad' of Hadrat Maaz is against Sunnah and, therefore, impracticable.

Objection No. 3: Behiqi and Bukhari have narrated this very event in the following words:

Hadrat Maaz offered the Ishâ Prayer with the Holy Prophet; then he returned to his folks and led their Ishâ Prayer; it used to be his 'Nafl' Prayer.

قَالَ كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
الْعِشَاءَ ثُمَّ يَرْجِعُ إِلٰى قَوْمِهٖ فَيُصَلِّي بِهِمُ الْعِشَاءَ وَهِيَ
لَهٗ نَافِلَةٌ

It is evidently clear from this Hadith that Hadrat Maaz ibn Jabal did not offer 'Nafl' with the Holy Prophet; he offered 'Fard' and offered 'Nafl' before the followers. Hence, it cannot be said that he offered 'Nafl' behind the Holy Prophet and offered 'fard' with the followers.

Reply: This Hadith of yours has been rteproduced by Hadrat Jabir (RA). Having reproduced this event of Hadrat Maaz, he says, with his own assessment and 'Qiyas' that he offered 'Fard' with the Holy Prophet. It does not say that Hadrat Maaz gave vent to his intention (Niyyat) and will. Without asking about somebody's intention, nothing can be said with surety. Moreover, it also does not say that the Holy Prophet had allowed him to do so. Hence, this Hadith can, in no case, serve you as an argument.

Objecion No. 4: Bukhari Shareef narrated a long Hadith from Hadrat Amer ibn Salmah in which he says" our nation lived at a stream by which the caravans used to pass. I used to ask the Hijazi caravans about the circumstances of the Holy Prophet and the Quranic Ayahs. After the conquest of Makkah, my father went to Madinah and embraced Islam on behalf of his nation. From there, he collected information about the rules of Prayer. The Holy Prophet said to him, "No matter who gives the Prayer-call, but the Prayer should be led by the person who has remembered more the holy Quran". When he came back, he came to know that I had committed the Quran to my memory more than any other person. I was made Imam. At that time, I was six or seven years old. I led the Prayer of the nation. The last words of the Hadith are as under:

I had a (a sheet of cloth) on me. When I prostrated it was unfolded. One of the women of the clan said, "Why you do not cover Qari's buttocks?" The people bought a piece of cloth for me and sewed me a shirt. (Mishkat Bab-ul-Imamah)

فَكَانَتْ عَلَيَّ بُرْدَةٌ كُنْتُ إِذَا سَجَدْتُ قَلَصَتْ عَنِّي
فَقَالَتْ امْرَأَةٌ مِنَ الْحَيِّ أَلَا تُغَطُّوْنَ عَنَّا اسْتَ قَارِئِكُمْ
فَاشْتَرَوْا فَقَطَعُوْا لِي قَمِيْصًا (مشكوة باب الامامه)

See! Amer ibn Salmah is a Sahabi and all the Sahabah offer 'fard' Prayer behind him. Amer ibn Salmah (RA) is six years old; no Prayer is incumbent upn him, a child's 'Nafl' Prayer is quite inferior, but young and old offer Fard Prayer behind him. It transpires that 'Fard' can be offered behind a 'Nafl' offerer.

Reply: Our replies to this objection are the same that we have given under objection No: 2. i.e. this action of theirs was based on their own opinion, not on any command given by the Holy Prophet. As these persons had embraced Islam only recently, and they were not well-versed with the Shariah rules or laws, they acted so out of ignorance. If you prove this issue with the help of this hadith, then you will have to accept the fact that the Prayer is lawful even behind a naked Imam, because Amer ibn Salmah himself says that his sheet of cloth was so small that during prostration, his buttocks would become naked. Despite this fact, these people went on offering Prayers, obviously because they were ignorant of the Shariah rules by that time. It is indeed a matter of great sorrow that you read the Hadith with closed eyes.

This whole discussion establishes the fact that the Wahabees do not possess a perspicuous, 'Marfoo' Hadith on this issue — neither 'Qauli قولی ' (verbal), nor 'faeli فعلی ' (practical). Their present issue-obsession is the result of creation doubts and misgivings. They revile at Imam Abu Haneefah using foul language out of sheer enmity.

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Chapter - XXII

Blood and Vomit Render 'Wudu' (Ablution) Invalid

According to Islamic Law (Shariah), eight things render 'Wudu' invalid anything coming out of anus and urinary organs, deep slumber, senselesness, intoxication, madness, bursting into laughter during 'Salât' (prayer), flowing blood, mouthful vomiting; (see the detail in the books of Islamic Jurisprudence (Fiqha فقه). But in the opinion of the (Ghair Muqallid) Wahabees, neither the flowing blood and nor a mouthful vomit vitiates the ablution. Hence, no 'Hanafi' should offer prayers behind a 'Ghair Muqallid' because these people hold incorrect beliefs and their ablution (wuzoo) is not reliable. They may have come after vomiting or nosebleeding and stood on the prayermat without ablution. Since the non-Muqallids make a hullabaloo about this issue, we divide this chapter into two sections. The first section deals with the proofs and the second section discusses the objections and replies thereto. May Almighty Allah accept our humble efforts.

Section No. 1

Vomiting and Flowing Blood Render the Ablution (Wudoo) Invalid

* * *

To the 'Hanfees', (the followers of Imam Abu Haneefah), mouthful vomit and flowing blood render the ablution (Wudoo) invalid. The 'flowing blood' means the blood which comes out of any part of the body and reaches the external parts of the body the 'external parts' are those which are to be washed in the bath. The arguments are as follows:

1) Dar Qutni, reported from Hadrat Tameem Dari (RA) – 'Radiallah Taalâ anhu رضی اللہ تعالیٰ عنہ ' as saying:

The Holy Prophet ﷺ – said that 'Wudu' (ablution) is necessary after the flowing blood.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوُضُوْءُ
مِنْ كُلِّ دَمٍ سَائِلٍ

2) Ibn-e-Majah quoted Hadrat Ayeshah Siddiqah (RA) as saying that:

The Holy Prophet (ﷺ) said that if a person vomits, his nose bleeds or fluid discharges (through urinary organs), he should stop offering 'Salât' and perform ablution again.

قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصَابَهٗ
قَيْءٌ اَوْرُعَافٌ اَوْ قَلَسٌ اَوْمَذْيٌ فَلْيَنْصَرِفْ وَلْيَتَوَضَّا

3) Ibn-e-Majah reported Hadrat Ayeshah Siddiqah as saying: that once Fatimah Bint-e-Abi Jaish told the Holy Prophet that because of prolonged excessive menstrual bleeding, I never remain clean and asked him if she should give up 'Salât'. The Holy Prophet replied, "It is not menstruation; it is the blood of some vein".

Be away from 'Salât' during menses; then take a bath and perform ablution before every 'Salât', even if the blood continues dripping on the prayermat".

اِجْتَنِبِى الصَّلٰوةَ اَيَّامَ مَحِيْضِكِ ثُمَّ اغْتَسِلِىْ وَتَوَضَّئِىْ
لِكُلِّ صَلٰوةٍ وَاِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيْرِ

This 'Hadith' shows that the blood of the 'Istihadah استحاضہ' is not the blood of menses; it is the ordinary blood which flows from the uterus on account of some disease vitiates the ablution, otherwise the Holy Prophet would not have applied the

Shariah Law meant for the 'exempted' (معذور) to that honourable lady, and enjoined ablution for every 'Salât' on her. Let it be noted that if a person suffers from disease of (foul wind coming through anus) or urine dripping, he should offer 'Salât' after performing ablution before every Salât because foul wind and 'Urine harm ablution.

1) Ibn-e-Majah quoted Hadrat Ayeshah Siddiqah as saying:

The Holy Prophet (ﷺ) said, whoever vomits or has nose bleeding during 'Salât', he should keep off 'Salât' and perform ablution re-join the Salât from where he had left until he has talked.

عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَاءَ اَوْرَعُفَ
فِى صَلٰوتِهٖ فَلْيَنْصَرِفْ فَلْيَتَوَضَّاء وَلْيَبْنَ عَلٰى صَلٰوتِهٖ
مَالَمْ يَتَكَلَّمْ

5-6) Tirmizi and Abu Daud have reported Hadrat Talaq ibn Ali as saying:

A nomad asked the Holy Prophet about a person who is in the jungle and he breaks wind and the water is hardly available, the Holy Prophet answered that: if some of you vomit, they should perform ablution.

قَالَ اِعْرَابِىٌّ يَا رَسُوْلَ اللّٰهِ اَلرَّجُلُ مِنَّا يَكُوْنُ فِى
الفَلَاةِ فَتَكُوْنُ مِنْهُ رَوَيْحَةٌ وَيَكُوْنُ فِى الْمَاءِ قِلَّةٌ
فَقَالَ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَآءَ اَحَدُكُمْ فَلْيَتَوَضَّا
(مُلَخَّصًا)

كذا فِى جمع الفوائد من جامع الاصول و مجمع الزوائد

7) Tirmizi quoted Hadrat Abu Dardâ' (RA) as saying:

"Once the Holy Prophet (ﷺ) vomited and performed ablution. I met Hadrat Sauban in a masjid of Damuscus". I related this Hadith to him. He replied, "Abu Dardâ' spoke the truth. I put the water i.e. I helped (the Holy Prophet) in performing ablution" This Hadith of Husain is quite true.

اَنَّ رَسُوْلَ اللّٰهِ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَتَوَضَّاءَ
فَلَقِيْتُ ثَوْبَانَ فِىْ مَسْجِدِ دَمِشْقَ فَذَكَرْتُ ذَالِكَ
لَهٗ فَقَالَ صَدَقَ اَنَا عَبَبْتُ لَهٗ وَضُوْءَهٗ وَ حَدِيْثُ
حُسَيْنٍ اَصَحُّ شَىٌٔ فِىْ هٰذَا الْبَابِ

8) Tibrani, in Kabeer', quoted Hadrat Ibn-e-Abbas (RA) as saying:

In relating a 'Marfoo' مرفوع Hadith he said that if a person, during 'Salât' has a nosebleed', he should wash the blood and perform ablution.

رَفَعَهٗ قَالَ اِذَا رَعُفَ اَحَدُكُمْ فِى صَلٰوتِهٖ فَلْيَنْصَرِفْ
فَلْيَغْسِلْ عَنْهُ الدَّمَ ثُمَّ لِيُعِدْوُضُوْءَهٗ

9) Dar Qutni reported Hadrat Abu Saeed Khudri (RA) as saying:

The Holy Prophet said, "If anyone of you vomits or his nose bleeds or his ablution is vitiated during 'Salât', he should perform ablution.	قَالَ قَالَ رَسُوْلُ اللهِ صَلّٰے اللهُ عَلَيْهِ وَسَلَّمَ اِذَا قَاءَ اَحَدُكُمْ اَوْ رَعُفَ وَهُوَ فِى الصَّلٰوةِ اَوْ اَحْدَثَ فَلْيَنْصَرِفْ وَلْيَتَوَضَّاءُ

10) Ibn Abi Shaibah quoted Hadrat Abdullah Ibn-e-Umar (RA) as saying:

"If a person's nose bleeds during the course of 'Salât', he should perform ablution and, if he has not talked with anyone, he should complete the remaining part of his' Salât' and if he has talked with someone, he should offer 'Salât' afresh".	قَالَ مَنْ رَعُفَ فِى صَلٰوةٍ فَلْيَنْصَرِفْ فَلْيَتَوَضَّاءُ فَاِنْ لَمْ يَتَكَلَّمْ بَنٰى عَلٰى صَلٰوتِهٖ وَاِنْ تَكَلَّمَ اِسْتَاْنَفَ

11) Imam Mâlik quoted Hadrat Yazeed Ibn-e-Qist Laisi as saying:

He saw Hadrat Saeed Ibn-e-Musayyab that his nose bled while offering 'Salât'. He went to the Holy Prophet's house where he was given water and he performed ablution. After ablution, he went back and completed the remaining part of 'Salât'.	اِنَّهٗ رَاٰى سَعِيْدَ ابْنَ الْمُسَيِّبِ رَعُفَ وَهُوَ يُصَلِّىْ فَاَتٰى حُجْرَةَ اُمِّ سَلْمَةَ زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاُتِيَ بِوُضُوْءٍ فَتَوَضَّاءَ ثُمَّ رَجَعَ فَبَنٰى عَلٰى مَاقَدْصَلّٰى

12) From Hadrat Ayeshah Siddiqah (RA) Abu Daud related:

She narrated that the Holy Prophet said that if a person loses his ablution during 'Salât', he should hold his nose and leave. (Mishkat Chapter Ayajoozu-Min-al-Amal).	قَالَتْ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ اِذَا اَحْدَثَ اَحَدُكُمْ فِىْ صَلٰوتِهٖ فَلْيَاْخُذْ بِاَنْفِهٖ ثُمَّ لِيَنْصَرِفْ (مشکوٰۃ ایجوز من العمل)

In this Tradition, the Holy Prophet (ﷺ) has suggested to the 'Salâti' that if someone breaks wind during 'Salât', he should put his hand on the nose to hide his fault as that the people may think that his nose has bled. Then he should leave the masjid and go to the place of ablution and perform ablution. If nose bleeding had not harmed ablution, this suggestion would have been useless. We have reproduced 12 Traditions for example, otherwise there are hosts of other Traditions on this subject. If need be, consult Saheeh-ul-Behari Shareef.

Demand of Wisdom: Wisdom demands that the flowing blood and mouthful vomit should vitiate the ablution because 'ablution' means cleanliness and purification; naturally, uncleanliness must harm ablution and that is why urination, defecation and break-wind spoil vitiate ablution. The flowing blood and mouthful vomit are unclean things. The holy Qur'an says: 'اَوْدَمًا مَّسْفُوْحًا' or flowing blood of veins (145: Anaam 6) It is for this reason that the animal with flowing blood becomes 'Halal' (حلال) by slaughtering, so that the 'Unclean Blood' flows out in the name of Allah. Urination, defecation and breakwind render ablution invalid why? Because an 'unclean thing' came out. Likewise, the flowing blood and vomiting should harm ablution, as these things are also 'Unclean' coming out of the human body. Besides this, the blood of 'Istihadah استحاضه' and that of piles as well as the blood coming out of man's penis also spoil ablution — it is agreed on all hands. There is a holy Prophet's Marfoo Hadith about the Istihadah blood. As we have explained in this section, when these three kinds of blood harm ablution, naturally the blood coming from other parts of the body would affect ablution.

Section No. 2

Objections and Replies Thereto

The stark truth is that the Non-Muqallids (غير مقلد) 'Wahabees' do not possess any solid argument about this issue; they have only a few misgivings and whims. In order to complete the discussion, we also give our replies to them.

Objection No. 1: Ahmed and Tirmizi reported Hadrat Abu Hurairah as saying:

The Holy Prophet said, "The ablution is not vitiated but with foul smell (ريح breakwind) coming of anus slowly or with a sound (audible)".	قَالَ قَالَ رَسُوْلُ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاوُضُوْءَ اِلَّا مِنْ صَوْتٍ اَوْرِيْحٍ

It means that only breakwind harms ablution (not blood and vomit). Hence, blood and vomit should not affect ablution. The word "Illa" (اِلَّا) is for 'Hasar حصر' to put stress on it.

Answer: This objection has two answers: ***firstly,*** this tradition is against you, because you also say that urination, defecation and even touching the woman or her private parts harm ablution, and the word (اِلَّا) show that nothing else but breakwind spoil ablution. So, our reply is the same as yours.

Secondly, this 'Hasar' (حصر) is 'relative', not 'real'. It simply means that if a person suspects breakwind, without an audible sound, foul smell or sure feeling (of breakwind), his ablution would not be rendered invalid. Its interpretation is the Hadith which has been reported by Hadrat Abu Hurairah in Muslim Shareef:

When someone of you feels disturbance in his stomach and he suspects breakwind, he should not leave the masjid until he hears the sound or smell.

اِذَا وَجَدَ اَحَدُكُمْ فِیْ بَطْنِهٖ شَيْئًا فَاشْكَلَ عَلَيْهِ اَخْرَجَ
مِنْهُ شَیْءٌ اَمْ لَا فَلَا يُخْرُجَنَّ مِنَ الْمَسْجِدِ حَتّٰى يَسْمَعَ
صَوْتًا يَجَدُ رِيْحًا

From this Hadith it transpires that your Hadith concerns that person who suspects breakwind. What this Hadith means is quite different from what you are saying.

Objectioin No. 2: From Hadrat Jabir Ibn Abdullah (RA) Hakim reported:

He was fighting in the war of 'Zât-ir-Riqaa' one of the holy companions was hit by an arrow; he started bleeding — but he genuflected, prostrated and completed his 'Salât'.

اِنَّهٗ كَانَ فِی غَزْوَةِ ذَاتِ الرِّقَاعِ فَرُمِیَ رَجُلٌ مِنْهُ
فَتَرَفَهُ الدَّمُ فَرَكَعَ وَسَجَدَ وَمَضٰی فِی صَلٰوتِهٖ

Obviously, this holy companion was hit by an arrow and he bled during 'Salât', but he did not discontinue his 'Salât'; he rather completed his 'Salât' after genuflexion and prostration. If bleeding had harmed ablution, he would have immediately discontinued 'Salât' and performed ablution and offered 'Salât' afresh or completed it. It shows that bleeding does not damage/ harm/ vitiate ablution.

Answer: This objection has more than one reply. ***Firstly,*** this Hadith contradicts your viewpoint because when the arrow had hit this holy companion and he had started bleeding, certainly his body and clothes would have become blood-smeared, but he continued offering his 'Salât'. Now you should call the 'Salât' with blood, urine and stool stained clothes 'Lawful' (جائز), although all the Muslims agree that a 'Salâti's body and clothes should be (clean). Hence, this Hadith is in no way practicable.

Secondly, no where is mentioned in this Hadith that the above said holy companion acted with the Holy Prophet's permission. It appears as if he did it out of ignorance.

Thirdly, this Hadith is against all 'Marfoo مرفوع ' and 'Mauqoofموقوف' Hadiths discussed by us in the previous section — hence it is impracticable.

Fourthly, this Hadith is also against the holy Qur'an because Almighty Allah has enjoined that the body and the clothes should be kept clean. Almighty Allah says: Keep off uncleanliness (5: muddassir 74). Then again He says: Keep your cloths clean (4: Muddassir 74) — and this Hadith shows that this elderly man offered 'Salât' with unclean body and unclean clothes. Hence, this Hadith is not practicable at all.

Fifthly, this Hadith does not tell as to who this holy companion is — 'Faqeeh' or

'Non-Faqeeh'[1] . If he was a 'Faqeeh', he depended upon 'ijtehad' and this Ijtehad is against the 'Marfoo' Hadith and the practice of Islamic scholars among the holy companions. The 'Ijtehad' which is against 'Hadith-e-Marfoo' is worthy of being discarded. And if he was a 'non-Faqeeh' then he did it mistakenly. In any case, the Hadith is not practicable.

Objection No. 3: If blood impairs ablution, then even a little quantity of blood, not necessarily flowing, must impair ablution, as urine is the spoiler of ablution whether it is only a drop or it flows. When a little blood i.e. not flowing, does not damage ablution, a large quantity of blood also does not do so. Similarly, if 'vomit' is an ablution-spoiler, it spoils ablution whether it is in a little quantity or mouthful. Can you explain the logic behind this 'difference'?

Answer: Praise be to Allah, you are now convinced of 'Qiyas' (analogical deduction)! and have begun to draw analogy between 'a little blood' and 'more blood' and between 'blood' and 'urine' but your 'Qiyas' is in line with your general way of thinking. Sir, the emission of dirt harms ablution; urine is absolutely a 'dirty' thing disregarding its quantity. Blood is dirty when it is flowing. Almighty Allah says: 'اَوْ دَمًا مَّسْفُوْحًا' or flowing blood of veins (145: Anaam 6). The blood which does not flow is not 'dirty'. This analogical deduction (Qiyas) of yours is against the Ayahs of the holy Qur'an. Besides this, every 'dirt' in its mine — where it is born — is clean (Pak); when it comes out of its mine, it becomes 'dirty'. The intestines are full of faeces; the bladder is full of urine, but they are 'clean' (Pak) and your 'Salât' is lawful according to Shariah. If they had been 'unclean' 'Salât' would have never been held as lawful, because the 'Salât' of a person carrying 'dirt' is not allowed or considered lawful. Similarly, if a rotten egg turns into blood from inside, one can offer 'Salât' with such an egg lying in one's pocket, because its internal blood, is in its mine, and is 'clean' (Pak).

Now, when you have understood this point, try to know the difference between the emission of blood and urine. Urine lies inside the bladder and becomes apparent when it leaves the bladder and passes through the urinary organs hence it is 'filthy' (Najas نجس). Although it may be a drop. The blood, it is flowing in the whole body, with its 'mine' inside the skin; if a needle pricks the skin and the blood becomes visible (without flowing), the blood is still in its 'mine' and, hence, is not 'filthy' or 'dirty'. However, if the blood flows out, it would mean that it has left its mine — and therefore it is 'filthy'. Keeping this difference in view, the urine would damage ablution when it has become visible, but the blood would do so when it has flowed. In short, the emission of blood and its visibility are two different things. Consequently, drawing analogy between blood and urine is ' مع الفارق ' (Ma'Al-Fariq) wrong anology – combining two diametrically different things.

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[1] 'Faqeeh' means a scholar of Islamic Jurisprudence

Objection No. 4: Aini Shrah Bukhari has quoted a large number of such Hadiths:

Undoubtedly, the Holy Prophet (ﷺ) vomited but did not perform ablution afresh.

اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمْ قَاءَ وَلَمْ یَتَوَضَّا

If vomiting were to harm ablution, the Holy Prophet would certainly perform ablution afresh.

Answer: What a nice objection! There are also such Traditions that say that the Holy Prophet came out of the latrine and the water was presented for ablution but he did not perform ablution can one infer from it that urine and defecation do not harm ablution? The reason of the Holy Prophet's not performing ablution was that at that time it was not necessary to perform ablution. Shariah does not enjoin ablution immediately after it is rendered invalid. However, if the Holy Prophet had categorically said that vomiting did not harm ablution, you could have referred to such Traditions. If such Traditions were an argument regarding this issue, Imam Tirmizi would certainly reproduce them. Tirmizi has narrated a saheeh tradition about vomit and blood spoiling ablution, but he has quoted no tradition to the contrary; he simply told the opinion or doctrine of some Ulama (scholars).

Evidently, he does not possess any such Traditions that may declare vomiting and bleeding as the non- spoilers of ablution as he puts forth a tradition about almost every issue.

Objection No. 5: In the Traditions, which you have put forth, to the effect that a Namazi who nosebleeds or vomits should perform ablution, 'ablution' means washing the blood or vomit off the clothes, and not full ablution according to Shariah, as the following Tradition says: 'اَلْوُضُوْءُ مِمَّا مَسَّتْهُ النَّارُ' (ablution is necessary after eating a fire-baked thing). Here 'ablution' means washing of hands and gargling and not the obligatory ablution, because it is 'Sunnat' to wash hands and gargle after eating something; it is not an ablution – spoiler hence your arguments are fallacious.

Answer: Your present question defeats all imaginations; Much thought seems to have gone in producing such a queer question; it is called 'interpolation' (tampering with the text)

Firstly, you did not think over the fact that in this case the Holy Prophet himself specified or categorized literal meaning of ablution; he once ate meal and afterwards washed hands and gargled, and said, ' هٰذَا وُضُوْءٌ مِمَّا مَسَّتْهُ النَّارُ '. This is the 'ablution' after eating something baked on the fire. Why are you ignoring sharaee meaning of 'ablution' here, and taking a generally unknown meaning? Apart from this, it is clearly stated in this Hadith that in case a person vomits or his nose bleeds, he should perform ablution and complete the remaining part of 'Salât'. If it had meant, 'washing of clothes', the act of 'completing the remaining 'Salât' would not have been lawful, but it had to be 're-offered'. If the clothes of a 'Salâti' become filthy (unclean) during 'Salât' and he washes them, he cannot be allowed to complete the remaining Salât; he would re-offer 'Salât'. Hence, your reasoning is fallacious.

✻

Chapter - XXIII

Purifying the Impure Well

According to Islamic Shariah, the water of the well, pit or pitcher becomes impure Najas when something impure Najas falls into them. In this case, their water is not drinkable; ablution (Wudu) cannot be performed with this water. Even one drop of urine renders the well's water filthy. (Shariah has prescribed separate rules for sea, big pond or flowing water). The Non-Muqallid Wahabees, however, say that when the water is to the extent of two pitchers, it does not become impure however much impurity may fall into it, until, of course, its colour, smell or taste changes. So, in the opinion of these people, one may throw one's stool into the well or urinate into it, the well is pure clean! One can fondly drink its water, perform ablution! Over and above all this, they criticise Imam Azam Abu Haneefah (RA) for his not declaring the water of the well 'pure' even after some impure thing has fallen into it; and why he did not allow the Muslims to drink that urine. The Hanafees should neither offer Prayers behind the Non-Muqallid Wahabees and nor drink the water of their wells without proper investigation. Their wells are often filthy and they wash their clothes, bathe and perform ablution with their water; neither their bodies and nor their clothes are pure clean. Since these people ridicule this issue very much, claiming that on this issue hanafi opinion is totally against the Ahadith, we divide this issue also in two sections - one for arguments and the second for 'questions and replies'.

Section No. 1

Impure Well

✻

However deep the well may be, and whatever quantity of water it may contain, if a drop of urine or wine falls into it or if a mouse or a cat dies in it, it is impure Najas and without being purified, its water is not drinkable. There are many Hadiths pertaining to this issue; we, however, present below a few of them.

No. 1 to 4: Muslim Nisai, Ibn Majah and Tahavi narrated from Hadrat Jabir:

The Holy Prophet forbade (all the Muslims) to urinate in the still water and, then, to perform ablution with its water.

عَنْ رَسُوْلِ اللّٰهِ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ نَهٰى اَنْ
يُبَالَ فِى الْمَآءِ الرَّاكِدِ ثُمَّ يَتَوَضَّاَ فِيْهِ

No. 5 to 9: Muslim and Tahavi narrated from Hadrat Abu Hurairah (RA):

The Holy Prophet said: No person should bathe, after sexual intercourse in the still water. Abu Sâib said: O Abu Hurairah! Then what should such a person do? He replied: Such a person should take some water and have a bath separately (i.e. do not jump into the water).

قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَغْتَسِلُ اَحَدُكُمْ
فِى الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ فَقَالَ كَيْفَ يَفْعَلُ يَا اَبَا
هُرَيْرَةَ قَالَ يَتَنَاوَلُهٗ تَنَاوُلًا

This Hadith has been reported by Ahmed, Ibn Habban, Abdur Razzaq etc. many Hadith experts, from different narrators, with a subtle difference of words.

These Hadiths show that no one should urinate into the wells, pits and standing waters or take bathe in such water. If it is done so the water would be rendered dirty (impure) and unusable. If the water, worth two pitchers had not become impure, the Holy Prophet would not have forbidden it.

No. 10 to 12: Tirmizi, Hâkim (Mustadrak) and Ibn Asâkir have narrated with different words from Hadrat Abu Hurairah (RA):

The Holy Prophet said: When a dog has licked a pot, it should be washed seven times, first time cleaning it with Mud. If a cat has sucked the pot, it should be washed once.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَلَغَ
الْكَلْبُ فِى الْاَنَاءِ غُسِلَ سَبْعَ مَرَّاتٍ اَوَّلُهُنَّ بِالتُّرَابِ
وَاِذَا وَلَغَ الْهِرَّةُ غُسِلَ مَرَّةً اَللَّفْظُ لِاِبْنِ عَسَاكِرٍ

According to these Hadiths, if the dog puts his mouth into a pot, it should be washed seven times, besides cleaning it with mud; if the cat drinks something from a pot, it will be washed only once, irrespective of the fact whether the pot is small, or big with the capacity of two-to-four-pitcher water. If two-pitcher water is not rendered impure by any impurity (Najasat), why the pot containing this water becomes impure. The dog put his mouth into the water; the water is touching this pot; now when the pot has become impure, the water has also certainly turned impure no matter the water is of two-pitcher quantity or less (or more).

__No. 13 to 15:__ Dar Qutni Tahavi from Abu Tufail and Behiqi narrated from Hadrat Ibn-e-Abbas (RA):

اَنَّ غُلَامًا وَقَعَ فِی بِیْرِ زَمْزَمَ فَنُزِحَتْ

During the times of Sahabah, a boy fell into the well of Zam Zam, the whole well was emptied of water.

__No. 16 & 17:__ Ibn Abi Shaibah and Tahavi narrated from Hadrat Ataa (Ataa is Tabaee):

اَنَّ حَبْشِیًّا وَقَعَ فِی زَمْزَمَ فَمَات فَاَمَرَ اِبْنُ الزُّبَیْرِ فَنُزِحَ
مَاءُ هَا فَجَعَلَ الْمَاءُ لَایَنْقَطِعُ فَنَظَرَ فَاِذَا عَیْنٌ تَجْرِیْ
مِنْ قِبَلِ الْحَجَرِ الْاَسْوَدِ فَقَالَ ابْنُ الزُّبَیْرِ حَسْبُکُمْ

That a Negro fell into the Zam Zam (well) to death. Hadrat Abdullah ibn Zubair ordered to empty the well, but difficulty was being experienced in drawing the whole water from the well. At last, someone peeped into the well. It revealed that the spring water was coming from. Hajar-e-Aswad. Ibn Zubair (RA) said, "It is enough".

__No. 18:__ Behiqi narrated from Hadrat Qatadah (RA):

عَنِ ابْنِ عَبَّاسٍ اَنَّ حَبْشِیًّا وَقَعَ فِیْ زَمْزَمَ فَمَاتَ فَاَنْزَلَ
رَجُلًا اِلَیْهِ فَاَخْرَجَهٗ ثُمَّ قَالَ انْزِحُوْا مَا فِیْهَا مِنْ مَاءٍ

He narrates from Hadrat Ibn Abbas that a Negro fell into the Zam Zam well to death. He put a man into the well who brought him out. Then Ibn Abbas said, "Draw the water out of the well".

These Hadiths make certain points clear: (1) If a warm blooded animal dies inside the well, the well shall become 'Najas' (impure). (2) To purify an impurified well, it is necessary to draw water from it; there is no need to wash its walls. (3) If the flow of water in the well is unbroken, there is no need to worry about it; whatever quantity of water is lying in the well, should be drawn out. Even after this the water comes into the well, it causes no harm. (4) It is not necessary to wash the bucket and the cord with which the water is drawn out, because they will be considered purified along with the well.

I am sure that if the Non-Muqallid Wahabees just ponder over these Hadiths, they will give up making fun of the Imam Sahib and abusing the Hanafees.

__No. 19:__ Tahavi Shareef narrated from Imam Sha'abi شعبی Tabaee (RA):

عَنِ الشَّعْبِیِّ فِی الطَّیْرِ وَالسِّنَّوْرِ وَنَحْوِهِمَا یَقَعُ فِی
الْبِیْرِ قَالَ یُنْزَحُ مِنْهَا اَرْبَعُوْنَ دَلْوًا

About sparrow, cat etc. Imam Sha'abi says: If these things fall and die in the well, its water to the capacity of 40/50 buckets should be drawn.

No. 20: Tahavi narrated from Hadrat Hammad Ibn Suleyman Tabaee (RA):

He says that when a hen falls into the well and dies there, 40 or 50 buckets of water should be drawn out from the well; after this, ablution can be performed with this water.

اَنَّهٗ قَالَ فِیْ زُجَاجَةٍ وَقَعَتْ فِیْ بِیْرٍ فَمَاتَتْ قَالَ
يُنْزَحُ قَدْرَ اَرْبَعِيْنَ دَلْوًا اَوْ خَمْسِيْنَ ثُمَّ يُتَوَضَّاءُ مِنْهَا

No. 21: Tahavi Shareef narrated from Hadrat Maisarah and Zadan:

Hadrat Ali Murtada (RA) is reported to have said: When a mouse or some other animal dies inside the well, draw its water so much so that it overcomes you.

عَنْ عَلِيٍّ رَضِیَ اللّٰهُ عَنْهُ قَالَ اِذَا سَقَطَتِ الْفَارَةُ
اَوِالدَّ ابَّةُ فِی الْبِيْرِ فَانْزَحهَا حَتّٰى يَغْلِبَكَ الْمَآءُ

No. 22: Tahavi narrated from Hadrat Ibrahim Nakhaee Tabaee:

Ibrahim Nakhaee says: When a rat has fallen into the well, a few-bucket water should be drawn from the well.

عَنْ اِبْرَاهِيْمَ فَی الْبِيْرِ تَقَعُ فِيْهَا الفَارَةُ قَالَ يُنْزَحُ
مِنْهَا دِلَاءٌ

No. 23: Sheikh Allauddin Muhaddis (with reference to Tahavi) narrated from Hadrat Anas (RA) واللّٰهُ اَعْلَم:

Hadrat Anas is narrated that he said: When a rat falls into the well, and it is taken out immediately and 20-bucket – water should be drawn from the well.

عَنْ اَنَسٍ اَنَّهٗ قَالَ فِی الْفَارَةِ اِذَا مَاتَتْ فِی الْبِيْرِ وَ
اُخْرِجَتْ مِنْ سَاعَتِهَا يُنْزَحُ مِنْهَا عِشْرُوْنَ دَلْوًا

No. 24: Abu Bakar Ibn Abi Shaibah narrated from Hadrat Khalid Ibn Muslimah:

When Hadrat Ali was asked about someone's urinating into the well, he replied: the water should be drawn out from the well.

اَنَّ عَلِيًّا سُئِلَ عَمَّنْ بَالَ فِیْ بِيْرٍ قَالَ يُنْزَحُ
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These 24 narrations have been presented as an example; however, these clearly show that if an impure (dirty, Najas) thing falls into the well, it (well) becomes impure and drawing water from it renders it pure. (For a detailed study of the issue, see Tahavi Shareef and Saheel-ul-Behari).

Common sense also demands that, when some dirty (Najas) thing falls into the well, the well should become dirty (Najas), because when some dirty thing sticks a piece of cloth, a pot or human body, etc., these become 'Najas' (filthy), the water

— which is thin and impurity permeats it all the more — should become relatively more impure. Moreover, two pot milks, oil, thin ghee, honey and 'lassi (watered yoghourt) become impure when some impure thing falls into these, the water — the thinner than these things — must become impure. Otherwise, explain the difference: When two-pot milk can become impure, why does the water of the same quantity not become impure? It is for this very reason that the Holy Prophet has advised us not to put our hands into the water without washing them, when we wake up. (Muslim, Bukhari) — whether the water is two pitchers or more or less. Just note: the person who has not performed ablution has been forbidden to put hands into the water. Yes, the ways of purifying the different things are different. The pots made of copper and glasswares become pure simply by wiping them. The impure shoes become pure only by walking and rubbing against the earth. The impure earth becomes pure when it has dried and the effects of impurity have disappeared. Impure clothes and human body become pure when they are washed. Similarly, the impure well becomes pure when its water is drawn. The impure milk and oil become pure when these flow together with the pure milk and oil.

To be brief, the well etc. becomes impure when something impure falls into it. Then there are different methods to purify them.

Section No. 2

Objections and Replies

We give below our replies to all the objections so far raised by the Non-Muqallid Wahabees regarding this issue. If any more objections come to our knowledge, God willing, we shall record our replies to these also in the next edition of this book.

Objection No. 1: There is a narration in Tirmizi Shareef from Hadrat Abu Saeed Khudri (RA):

The Holy Prophet was asked whether ablution could be performed with the water of the well named Buda'ah. Buda'ah was such a well in which the menses clothes, dog's flesh and stinking things were thrown. The Holy Prophet replied, "The water is pure; nothing can make it impure".

قَالَ قِيْلَ يَارَسُوْلَ اللّٰهِ اَنَتَوَضَّاءُ مِنْ بِيْرِ بُضَاعَةَ وَهِيَ
بِيْرٌ يُلْقٰى فِيْهَا الْحُيَضُ وَلُحُوْمُ الْكِلَابِ وَالنَّتِنُ فَقَالَ
رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمَآءَ طَهُوْرٌ
لَايُنَجِّسُهٗ شَيْءٌ

'Buda'ah' was a well in the holy city of Madinah, in which all kinds of filth, including the dead dogs, were thrown. Despite this fact, the Holy Prophet did not declare the well 'dirty' or 'impure'. How strange that the Holy Prophet does not consider the well 'impure' although menses-clothes, dogs and other items of filth have fallen into it, but Imam Abu Haneefah declares the whole well 'impure' even if only a drop of urine falls into it! This perception of the Hanafees is totally against the Hadith. Was Abu Haneefah a greater lover of neatness and cleanliness than the Holy Prophet?

Reply:

(1) This Hadith is also against you, because here there is no limitation to the quantity of water i.e. how much water is not impure. Then you should drink the water of the pitcher and other small pot in which the menses clothes and the dogs' flesh have been thrown — because nothing makes the water impure!

(2) If here the 'water' means the water of the well and if it implies that nothing makes the water of the well impure, even then it is against you, because you say that the water of the well becomes impure if its colour, smell or taste changes. Is there any such well on earth whose water does not change in colour, smell or taste after when the menses clothes, the dead dogs and rotten articles have been thrown into it? It is common experience that even if only one hen falls into the well and its stomach inflates and bursts, there will be awful stench all over the well. Keeping this Haidth in view, you should give the verdict (fatwa): more and more menses clothes, dead dogs, pigs be thrown into the well of the Wahabees and they should drink this stinking water. It is beyond us how you put the condition of 'change of smell' and 'taste' which is not mentioned in Hadith.

(3) This Hadith is against all these Hadiths which we have already quoted in the first section. Strangely, the Holy Prophet forbids urinating into the still water but here he does not forbid throwing the dead dog into the well! Hence, this Hadith is not practicable it is contrary to all the famous Hadiths.

(4) This Hadith is against the 'Qiyas-e-Sharaee' (sharaee analogical deduction), as we have described in the first section and when there is conflict among the Hadiths, the Hadith which is against 'Qiyas-e-Sharaee', deserves to be given up. As against this, the Hadith which is in harmony with the 'Qiyas', deserves practice. So, act upon these Hadiths (appearing in the first section).

(5) The well 'Buda'ah' was not like our wells; the water flowed beneath it, as is the case with the wells of Makkah built at the Zubaidah canal, and the wells of Madinah lying at the Zarqa canal. These appear to be wells, but in fact, these are 'the canals of the flowing water'. Since the water is always running,

whatever filth is thrown into it fell and flowed out; the pure and clean water surfaced, without any foul smell or filth, as is the wont of the running canals and rivers.

Therefore, Imam Tahavi reproduced from Imam Waqdi:

The well 'Buda'ah' was the course of water which lay through the gardens; the water did not stand still in it.

اَنَّ بِيْرَ بُضَاعَةَ كَانَتْ طَرِيْقًا لِلْمَآءِ اِلَى الْبَسَاتِيْنِ
فَكَانَ الْمَاءُ لَا يَسْتَقِرُّ فِيْهَا

Now all the Hadiths are in complete agreement with one another and there is no ambiguity with respect to this issue. Consequently, it shall have to be admitted that when some filth falls into the well, it becomes 'Najas' (impure).

Objection No. 2: Tirmizi Shareef narrated from Hadrat Abdullah ibn Umar (RA):

He says: I heard a question being put to the Holy Prophet about the water found in the jungle to which the beasts and the other animals resort. The Holy Prophet replied. Two-pitcher water does not bear impurity (Najasat).

قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ
يُسْئَالُ عَنِ الْمَآءِ يَكُوْنُ فِيْ الْفَلَاةِ مِنَ الْاَرْضِ
وَمَايَنُوْبُهُ مِنَ السِّبَاعِ وَالدَّوَابِّ قَالَ اِذَا كَانَ الْمَآءُ
قُلَّتَيْنِ لَمْ يَحْمِلِ الْخُبْثَ

This shows that if filth falls into the two-bucket water, it does not make the water impure. Imam Tirmizi narrated from Mohammad Ibn Ishaq that two-pitcher are equal to five-Mashkeezahs' (leather bag for water). Now, when five leather bags water does not become impure, how can the well which contains hundreds of leather bags water turn 'impure'?

Reply: This Hadith is also against you, because it shows that two-pitcher water never becomes 'impure', however much impurities may fall into it. There is no limitation of 'impurity' in 'Khubs خبث' (Najasat), the Wahabees should drink the water even if four-pitcher urination falls into two-pitcher water, especially when its smell, taste and colour change like the urine's! How have you put the restriction of not changing the colour and the smell? This also runs counter to the Hadith.

Second, how do the words 'لَمْ يَحْمِلِ الْخُبْثَ' construe as it does not become 'impure'? It means that it does not bear 'impurity' i.e. it becomes 'impure'. When this possibility exists, your argument loses weight.

Third, if these very meanings are taken i.e. two-pitcher water never becomes impure, this Hadith is against all those Hadiths which have been quoted in the first section i.e. the Holy Prophet forbade urinating into the still water, disregarding its quantity. Sayyidena Abdullah Ibn Abbas ordered to draw water from the Zam-Zam well when a negro had fallen into it. Why? There was water which could fill thousands of pitchers. Hence, this Hadith is not practicable.

Fourth, the word 'Qullatain' (قُلَّتَيْنِ) is 'Tasniah' (تثنيه) dual number of 'Qullah'. The 'pitcher' is also called 'Qullah'. The human stature and the peak of the mountain are also called 'Qullah'. Here, the word 'Qullah' means human stature, and it has not been used to tell the 'depth' but the 'length', that is, when the water is flowing and it finds distance equal to two statures of man, to flow, it shall not become impure by any thing, because that water is running like the water of the canal, it will sweep away the impurity and fresh water will fill the gap. This meaning will also help eliminating the disharmony among the Hadiths and every Hadith will be rendered practicable. This justification is quite sound, as 'pitcher' (matka), it may not be possible to know its size or make. It is also not proper to fix the quantity of five water-leather-bags, since this quantity is not fixed in the Hadith. Moreover, nobody knows how big it was and where it was prepared. In short, the Hadith will be 'Mujmal مجمل ' (brief, not detailed) and it is not possible to practise a 'Mujmal' Hadith.

Fifth, the hadith visualises such a situation in which two-'Qullah' water is seen widely spread on the earth, as much as a big pond full of water (about one hundred hands wide). Now this water is like the water of the pond, so a small quantity of filth will not make it impure. In such a case, the conflict among the Hadiths will also be eliminated.

Objection No. 3: The bucket of the Hanafees is a wonderful bucket which quite cautiously draws only impure water from the impure well, leaving the pure water there! Strangely, when a sparrow has died in the well and it has become impure and the Hanafees have drawn only 30 buckets from it, either say that the whole well had not become impure or only thirty-bucket water was impure which this wonderful bucket drew from the well! If the whole well had become impure, how the whole water became pure by drawing 30-bucket water from it.

Reply: This 'marvel' also exists in the bucket possessed by the Wahabees! When the water of the well becomes impure because of change found in its colour, smell and taste and the well is like the spring whose water flows constantly; now the Wahabees purified it. Tell us, in such a case, whether the whole well or a few buckets of water have become impure. If only a few buckets of water have become impure, the bucket of the Wahabees is a marvellous bucket, which drew only dirty water, without touching the pure water! And if the whole well had become impure, then how it became pure without drawing the whole water from it and washing the walls touching the water? The Wahabees are expected to give reply to this question and their reply shall be ours. Sir, if a sparrow dies in the well, the whole well becomes impure, but there are different ways to purify the different things; if a few things become purified when they dry off, burn down or flow away, while a few others become pure only when they have been wiped (with a piece of dry cloth). Simialrly, the water of this well becomes pure, for the sake of ease, by drawing 40 buckets. The semen is impure, but when it dries up, it becomes pure simply by dusting the affected cloth off. You also believe in it. Now tell us how did this cloth turn pure without being washed only for the sake of ease; so, for the sake of ease only 40 bucket were drawn and the whole well became pure.

Objection No. 4: If the well becomes impure by the dead sparrow or the mouse in it, the walls of the well also become impure because of impurity and when the bucket is dropped into the well, the bucket as well as the cord also become impure. To make the well pure, it is necessary to wash the wall as well as the bucket and the cord.

Reply: Its reply may be seen in our reply given under objection No: 3. On such an occasion the Shariah aims at ease or convenience. It was extremely difficult to wash the walls of the well and the bucket and its cord, so it was not considered necessary. You also do not wash the walls of the well, the bucket and its cord while purifying your dirty (impure) wells. This 'Qiyas' of yours opposes the Hadiths and it is not lawful (jaiz) to resort to 'Qiyas' against a 'Nus نص ' (immutable Quranic or hadith commandment). As we have told in the first section, Hadrat Abdullah Ibn Abbas and other Sahabah (RA) purified the well of 'Zam Zam' but they washed neither its walls nor the bucket and its cord.

✱

Chapter - XXIV

Friday Prayer and Eid-Prayers cannot be Offered in Village

According to Shariah, the Friday and the Eid-ul-Fitr and Eid-ul-Adha Prayers cannot be offered in the village. These three Prayers can be offered only in the city or some place adjacent to the city; Juma and Eid Prayers are not incumbent upon the villagers, it is not lawful to offer these prayers in the village. Yes, of course, if the villagers come over to the city to offer these Prayers, they will get the reward (Sawab). The Non-Muqallid Wahabees, however, say that the Juma and Eid Prayers can be offered everywhere; like the 'Zohr' Prayer, these Prayers can be offered in every village or city. Hence, this issue is also divided into two sections; in the first section arguments in favour of the prohibition and in the second section 'replies to objections' shall be given.

Important Note: Let it be noted here that 'City' means dwelling place where there are streets and markets; the consumer goods are available and some important government functionaries live there.

Section No. 1

Like other conditions i.e 'Jama'at' and 'Khutbah'-Serman, the conditiion of the city or the suburbs of the city is necessary for holding the Friday and 'Eid' Prayers i.e. these prayers shall be offered only in the city, not in the village, for the following arguments:

No. 1:

O ye who believe! when the call is proclaimed to prayer on Friday (the day of Assembly), hasten earnestly to the remembrance of Allah, and leave off business trading (9: Jumuah 62).

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ

In this Ayah, Almighty Allah has given two orders to the Muslims, after the Juma Prayer call has been heard: (1) to be prsent for the Juma Prayer, (2) to leave off business (trading, traffic of goods). These words drop a hint to us that the Juma prayer shall be held only at such a place where business or trading goes on. Obviously, business is carried on in Markets and trading centres — and these are found only in cities.

Hadith No. 1 to 3: Abdur Razzaq in 'Musannif', Abu Ubaid in 'Ghareeb' and Marozi in Kitab-ul-Jumah narrated from Ameer-ul-Momineen Ali (RA):

He said, 'Juma' and 'Takbeer Tashreeq' (Eid Prayers) cannot be held but in a big city.

قَالَ لَاجُمُعَةَ وَلَا تَشْرِيْقَ اِلَّا فِيْ مِصْرٍ جَامِعٍ

Hadith No. 4: Ibn Abi Shaibah narrated from Hadrat Ali (RA):

Neither 'Juma', nor 'Takbeer Tashreeq' and Eid, Prayers can be held except in a big city.

قَالَ لَاجُمُعَةَ وَلَاتَشْرِيْقَ وَلَا صَلٰوةَ فِطْرٍ وَلَااَضْحٰى اِلَّا فِيْ مِصْرٍ جَامِعٍ اَوْمَدِيْنَةٍ عَظِيْمَةٍ

Hadith No. 5: Behiqi, in Arfah عرفه, narrated from Hadrat Ali (RA):

He said, "There is neither 'Juma' nor 'Takbeer Tashreeq' but in a big city".

قَالَ لَاتَشْرِيْقَ وَلَاجُمُعَةَ اِلَّا فِیْ مِصْرٍ جَامِعٍ

Hadith No. 6: In Fath-ul-Bari Shrah Bukhari Vol. 2 page 316, Hadrat Huzaifah narrated:

He said, 'Juma' Prayer' is not incumbent upon the villagers; 'Juma' is enjoined upon those who live in big cities like 'Madaen'.

قَالَ لَيْسَ عَلٰى اَهْلِ الْقُرٰى جُمُعَةٌ اِنَّمَا الْجُمُعَةُ عَلٰى اَهْلِ الْاَمْصَارِ مِثْلِ الْمَدَائِنِ

Hadith No. 7 to 9: In Muslim, Bukhari and Abu Daud, Hadrat Ayeshah Siddiqah narrates:

The people used to come over to the holy city of Madinah from their inns and villages to offer the Juma Prayer. Dust covered their bodies and they perspired profusely.

كَانَ النَّاسُ يَنْتَابُوْنَ الْجُمُعَةَ مِنْ مَّنَازِلِهِمْ وَالْعَوَالِیْ فَيَاتُوْنَ فِی الْغُبَارِ وَالْعَرْقِ الخ

Hadith No. 10: Tirmizi narrated from Hadrat Suwaid who narrated from one of the people of Quba. He narrated from His father (a Sahabi):

The Holy Prophet ordered the people of 'Quba' to go to Madinah to offer their Juma Prayer.

قَالَ اَمَرَنَا النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَشْهَدَ الْجُمُعَةَ مِنْ قُبَا

Hadith No. 11: Tirmizi narrated from Hadrat Abu Hurairah (RA):

The Holy Prophet said, "The Juma (Prayer) is incumbent upon him who reaches back home by night after offering the Juma Prayer".

قَالَ الْجُمُعَةُ عَلٰى مَنْ اٰوَاهُ اللَّيْلُ اِلٰى اَهْلِهٖ

Hadith No. 12: Ibn Majah narrated from Abdullah ibn Umar:

The people of Quba used to offer their Jumâ Prayer along with the Holy Prophet (ﷺ).

اَنَّ اَهْلَ قُبَاءَ كَانُوْا يَجْمَعُوْنَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ

Hadith No. 13 & 14: Mautta Imam Mâlik, in chapter Alamro Bissalât Qabl-Alkhutbah Fil-Eidain 'اَلْاَمْرُ بِالصَّلٰوةِ قَبْلَ الْخُطْبَةِ فِی الْعِيْدَيْنِ' and Mautta Imam Mohammad in chapters Salât-ul-Eidain-wa-Amr-il-Khutbah بَابُ صَلٰوةِ الْعِيْدَيْنِ وَ اَمْرِ الْخُطْبَةِ narrated from Ibn Shahâb (from Abi Ubaid Musa Ibn Azhar):

قَالَ اَبُوْ عُبَيْدٍ ثُمَّ شَهِدْتُ الْعِيْدَ مَعَ عُثْمَانَ ابْنِ
عَفَّانَ فَجَاءَ فَصَلّٰى ثُمَّ انْصَرَفَ فَخَطَبَ وَقَالَ اِنَّهٗ
قَدِ اجْتَمَعَ لَكُمْ فِىْ يَوْمِكُمْ هٰذَا عِيْدَانِ فَمَنْ اَحَبَّ
مِنْ اَهْلِ الْعَالِيَةِ اَنْ يَنْتَظِرَ الْجُمُعَةَ فَيَنْتَظِرْهَا وَمَنْ
اَحَبَّ اَنْ يَرْجِعَ فَقَدْ اَذِنْتُ لَهٗ

He said: I presented myself at the Eid Prayer alongwith Hadrat Usman. He offered Prayer and then he turned to us, saying: Today two Eids have combined. Those who among the villagers, like to wait for the Juma', may wait for it, and those who like to go back, are permitted by me to do so.

The last Hadiths show that during the Holy Prophet and the Sahabah's times, the people of Quba and those of the other villages came over to the holy City of Madinah to offer Juma' and the Eid prayers. If the Juma' Prayer had been lawful to be offered in the village, these people would have offered it there; they would not have let their bodies be covered with dust, or suffer sweating before coming over to Madinah in order to offer the Juma' and the Eid Paryers. The words ' يَنْتَابُوْنَ ' and ' اَنْ يَرْجِعَ ' of Bukhari and Muatta respectively show that the Juma' Prayer is not incumbent upon the villagers, otherwise how we would construe their coming again and again and returning without offering the Juma' Prayer (after saying only the Eid Prayer which fell on Friday).

Common sense also demands that the Juma' Prayer should be held only in cities, and not in villages or jungles, because the Holy Prophet's last Hajj fell on Friday i.e. 9th Zil Hajjah was on Friday; there was congregation of more than one hundred thousand Sahabah, but the Holy Prophet neither himself said the Juma' Prayer in the ground of Arfat, nor did he order the Hajees of Makkah to do so. Moreover, the Sahabah conquered many countries but nowhere it is proved that they held Juma' Prayers in villages.

In chapter Al Juma' of Fath-ul-Qadeer, the following words appear:

وَلِهٰذَا لَمْ يُنْقَلْ عَنِ الصَّحَابَةِ حِيْنَ فَتَحُوْا الْبِلَادَ
وَاشْتَغَلُوْا بِنَصْبِ الْمَنَابِرِ وَالْجُمُعِ اِلَّا فِى الْاَمْصَارِ

Nowhere has ever been reported from the illustrious Sahabah that when they conquered cities, they might have held the Juma' and the Eid congregational Prayers except in cities.

If it were possible to hold the Juma' Prayer, like the Zohr Prayer, every where, these people would hold the Juma' Prayer everywhere, a 'Khutbah' (Sermon) and 'Jama'at' (congregation) are necessary for the Juma' Prayer not necessary for Zohr Prayer. Besides this, Juma' is not 'Fard' (incumbent) for the traveller, woman and the sick; Zohr is incumbent upon all. Similarly, if the condition of 'city' is laid for the Juma' Prayer, what is the harm in it?

It short, the instructions about the holding of Juma' Prayer are not exactly the same in all respects as given about the Zohr Prayer.

Section No. 2

Objections and Replies

✹

Objection No. 1: According to the holy Quran, the Juma' Prayer is incumbent (Fard), but there is no condition of its being held in the city. How can you put a 'restriction' in the holy Quran on the basis of the abovesaid Hadiths? The 'Quran's indefinite' cannot be restricted by the 'Hadith-e-Wahid حديث واحد '.

Reply: This objection has several replies one 'Ilzami' (accusative) and the other based on research. The accusative reply is as follows: There is no condition of time, sermon, Jama'at and place in the holy Quran for holding the Juma' Prayers; does it mean that the Juma' Prayer may be offered at any time (day and night, Zohr, Maghrib) and at any place? Moreover, since there is no condition of 'Khutbah خطبه' (sermon), the Juma'h Prayer may be offered in the jungle or in the house alone — although you people also don't approve of it. ***Secondly***, this Ayah of Juma is not 'Mutlaq' (indefinite) but it is 'Mujmal' (brief, not detailed) and the 'Mujmal' can be explained or interpreted by the help of Hadith-e-Wahid. ***Thirdly***, In Arafat, the Holy Prophet's not offering the Juma' Prayer was seen by those Hajees (numbering above one hundred thousand). The holy action which is seen by so many Sahabah cannot be 'Khabar-e-Wahid خبرواحد' (single tradition). ***Fourthly***, there is hint in the holy Quran about the condition of the city for holding the Juma' Prayer in the words وَذَرُوا الْبَيْعَ (leave off trade), as we have described in the first section.

Objection No. 2: In Bukhari etc. Sayyidena Abdullah Ibn Abbas narrates: After the Masjid-e-Nabvi (Holy Prophet's masjid), the first Juma' Prayer was held in Masjid-ul-Qais, located in a Qaryah (village) Jawasa of Bahrain. It means that the Juma' Prayer can be held in 'Qaryah' i.e. village.

Reply: In the Arabic language, the 'Qaryah' does not mean 'village' only; it applies to every (human habitation), it may be 'village' or 'city'. In the holy Quran at many places, the word 'Qaryah' has been used for city. The holy Quran says:

وَقَالُوْا لَوْ لَانُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ

Also, they say: Why is not this Quran sent down to some leading man in either of the two Qaryahs (cities) (Makkah and Taif) (31: Zukhruf 43).

Note that in this Ayah, Makkah and Taif have been called 'Qaryah', although those are quite big cities. That Makkah is a 'city' is proved by the Quran 'وَهٰذَا الْبَلَدِ الْاَمِيْنِ' and by this city of security (3: Teen 95) and it says:

Ask this city in which we lived. (82: Yusuf 12)

وَاسْئَلِ الْقَرْيَةَ الَّتِیْ كُنَّا فِيْهَا

In this Ayah Misr (Egypt) a grand city has been named 'Qaryah'.

Until both reached a habitation and asked its inhabitants for food. (77: Kahf 18)

حَتّٰی اِذَا اَتَيَآ اَهْلَ قَرْيَةِ اِسْتَطْعَمَا اَهْلَهَا

In this Ayah, 'Intakyah' has been called 'Qaryah قرية ' although it is a big city. Anyhow, 'Qaryah' also means 'city'. Jawasa was not a village, it was a city,

As 'Sehah صحاح ' says:

Jawasa is a fort in Bahrain.

اَنَّ جَوَاثٰی حِصْنٌ بِالْبَحْرَيْنِ

Obviously, a fort is always built in the city. The following words appear in Mabsoot (Fath-ul-Qadeer)

That is a city in Bahrain.

اِنَّهَا مَدِيْنَةٌ بِالْبَحْرَيْنِ

Anyhow, the people who have said that Jawasa is 'Qaryah' take it to mean 'city'. Secondly, if here 'Qaryah' means 'village', it points to its previous condition i.e. previously it was a village; it had become a 'city' at the time of holding the Juma' congregational Prayers. Hence, both the narrations (i.e. it was both a village and city) are correct. Thirdly, if it was village, even at the time of holding the Friday congregational Prayer, the illustrious Sahabah offered the Friday Prayers, following their own 'Ijtehad' (not at the Holy Prophet's behest). These pious men were not aware of this rule. (Fath-ul-Qadeer).

Objection No. 3: In Behiqi Shareef, Abdur Rahman ibn Ka'ab narrates from Ka'ab Ibn Mâlik,: Saad Ibn Zararah led our first Friday Prayer at Hurrah Bani Biadah حره بنی بیاضه. When asked how many people lived there, he replied: there were only forty persons. Whenever Hadrat Ka'ab heard the Prayer-call, he prayed for Hadrat Saad. The notable point is: Both Saad Bin Zararah and Hadrat Ka'ab ibn Mâlik are Sahabees. These pious persons along with other honourable Sahabah led the Juma' Prayer at such a place which was inhabited only by forty persons It means that it is 'jaiz' (lawful) to hold the Friday congregational Prayer in a village.

Reply: This event relates to the pre-Hijrah era of the Holy Prophet. Juma Prayer had not been prescribed (fard) by then. After the Bait of Uqbah عقبه , when Islam spread in the holy City of Madinah, and a few persons had embraced Islam, these Muslims consulted one another about holding the prayers on the Day of Urubah عروبه , as the Jews and the Christains do on Saturday and Sunday respectively. Hence, Hadrat Saad Ibn Zararah selected some place and put up the oridnary structure of a masjid and started assembling, offering prayers and delivering lectures there and this day was named 'Yaum-ul-Juma يوم الجمعه', i.e. the day of the assembly of the Muslims. This Prayer was the 'Ijtehadi Prayer' of these pious persons, not the present Islamic Friday. Then Almighty Allah prescribed the Jumah Prayer on the same day (for further research, refer to Behiqi and Fath-ul-Qadeer issue of Friday). Even if it is admitted that it was the same Prayer as is prevalent among the Muslims today, Hurrah Bani Biadah was not a permanent village; rather it lay in the suburbs of Madinah (where the border of the city ends). As we have already told that the Juma and Eid Prayers can be held in the jungle of the suburbs as it is counted land of city.

Objection No. 4: In Bukhari Shareef, Hadrat Yunus narrates that Ruzeeq Ibn Hukaim wrote a letter to Ibn-e-Shahâb, asking him if he might offer the Friday Prayer at his lands in Aelah ايله (where a few Sudanese Muslims lived). He replied, "Yes, of course". Just note: Mohammad Ibn Shahâb ordered Ruzeeq to offer the Juma' Prayer in a small village like Aelah. It means that it is lawful to offer the Juma' Prayer in a village.

Reply: Its reply can be given by referring to Bukhari Shareef; Mohammad Ibn Muslim Ibn Shahâb Zehri (RA) has given this 'Fatwa' (decree) on the basis of his own 'Ijtehad' and not on the basis of any Hadith. In fact, he was ignorant of the issue; he thought that like Zohr Prayer, the Juma' Prayer could also be held everywhere; so, he issued such a decree. Bukhari Shareef has reproduced the complete letter of Shahâb, copying the following argument in favour of this 'Fatwa'. The Holy Prophet said to Abdullah Ibn Umar who said to Salam and he said to me, "Everybody is a shepherd; he shall be asked about his subordinates on the Doom's Day ....". It shows that Ibn Shabâh failed to find any Hadith to justify the holding of the Friday congregational Prayer in a village he concluded its justification only from this Hadith.

Objection No. 5: All the Hadiths quoted by you are the sayings of Hadrat Ali and not the commands of the Holy Prophet. How can a 'Fatwa' be issued against the Quranic Ayah with the help of the saying of a Sahabi?

Reply: The sayings of the illustrious Sahabah are also Hadiths, called 'Hadith-e-Mauqoof حديث موقوف', and if these Hadiths are not based on their 'Qiyas', they can act as 'Hadith-e-Marfoo حديث مرفوع'. Ali Murtada knew that the Quran had not clearly laid the condition of 'city' for holding the Friday congregational Prayer and then he said, "Holding Juma' in the village is not lawful". It shows that he has not said it out of his personal opinion; he has said it after hearing the words of the Holy Prophet. This is why the author of Hidayah هداية has termed this Haidth as 'Marfoo', as such Hadiths fall under the category of the 'Marfoo' Hadiths حديث مرفوع .

Objection No. 6: The 'Juma Prayer' is a substitute for the 'Zohr Prayer'; it is for this reason that the 'Zohr Prayer' is not offered on Friday; only Friday Prayer is offered. Now, when the 'Zohr Prayer' can be offered in every village and city (i.e. everywhere) the Juma Prayer should also be allowed to be offered everywhere.

Reply: This objection can be levelled also against you, because it makes it jaiz to offer the 'Jumah' Prayer alone, along with the group (Jama'at), in the jungle, at home or in the masjid i.e. every where. When there are many differences between the 'Juma' Prayer and the 'Zohr Prayer'; for example, the 'Zohr Rakaats' are four whereas these are two in Juma; there are six, 'Sunnat-e-Muakkadah' in 'Zohr' (four before 'Fard' and two after it) these are eight in 'Juma' (four before 'Fard' and four after it). 'Jama'at is not compulsory for 'Zohr', but it is necessary for 'Jumah'. The 'Khutbah' (semon) is not necessary in 'Zohr' but it is obligatory for 'Juma'. There is only one 'Azân' (prayer-call) in 'Zohr', but there are two Azâns for 'Juma'. The 'Zohr' Prayer can be offered in the houses but 'Jumah can only be offered at open place where everyone can come. 'Zohr' is obligatory for all the Muslims but Juma is not so for the ladies and the travellers. When 'Zohr' and 'Juma differ in so many respects, if one more 'difference' about the city for Juma comes up, what harm lies in it? Anaylittically speaking, the Juma Prayer had been prescribed before Migration (Hijrah), but the Holy Prophet offered the Juma neither before Hijrah at Makkah and nor on his stay at Quba before Madinah while he was migrated to words Madinah, because at that time Makkah was not 'Dar-ul-Islam', and Quba Shareef was not a city and both these are the necessary conditions for 'Juma'.

Objection No. 7: The Hanafees say that during the season of Hajj, the Juma should be offered at Minâ. Minâ is not even a 'village', it is only a jungle. If 'city' is necessary for 'Juma, how can the offering of Juma at Minâ be justified?

Reply: During the Hajj season, Minâ turns into a city, because all kinds of buildings, streets and markets already exist there, during he Hajj season, they all become inhabited the ruler is also found there. Therefore, 'Juma' is lawful there. During this period, this city presents the scene of Dehli and Kanpur. Arafat is only a ground. The Eid Prayer could, no doubt, be offered there, but because of multifarious Hajj rites and activities, the Hajees are exempt from Eid Prayer.

The acts of Rami, slaughter (sacrifice), hair-cutting, Tawaf-e-Ziarat, are all performed on the 10th and this activity continues till evening. Let it also be remembered here that neither Juma and nor Eid Prayer is incumbent (fard or wajib) upon the traveller. Majority of the Hajees are travellers.

Important Note: The Muslims who happen to offer their 'Juma' Prayer in a village should be advised to offer the Zohr Prayer, just as a precaution, lest they should miss the 'fard' by not offering the Zohr Prayer.

Chapter - XXV

Do not Recite 'Surah Fatehah' in Funeral Prayer

In the opinion of the Ahnâf (Hanafees), in Funeral prayer, the recitation of the Quran is against Sunnah. In this, neither Surah Fateha, nor any other Surah is recited; only Hamd (Praise of Allah), Durud Shareef (Salât on Holy Prophet) and 'Dua' are recited. Yes, if Surah Fatehah or some other Surah is said, with the intention of Praising of Allah is 'jaiz'; it is not 'jaiz' with the intention of Tilawat (recitation of Quran). There are separate rules or principles for recitation and the 'Dua' intentions. You know that, in the state of impurity (after sexual intercourse) it is Harâm to recite the Ayahs of the Quran with the intention of Tilawat; however it is lawful with the intention of Dua. Somebody said to us, "How are you?" We said, 'اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ' (1: Fatehah) 1 i.e. This is away to say thanks to Allah I am fine. Even if we are in a state of impurity, it is lawful for us to utter these words. But if this Ayah has been recited with the intention of Tilawat, it is a heinous crime. As against this, the Non-Muqallid Wahabees say that it is 'wajib' to recite Surah Fateha in the funeral prayer with the intention of the recitation of the Quran. We, therefore, divide this chapter also into two sections one for our arguments and the other for 'question-answer'.

Section No. 1

◆

No. 1: The Holy Quran says:

Nor shall thou ever offer prayer for any of these (the hypocrites) dies, nor stand at his grave. (84: Taubah 9)

وَلَاتُصَلِّ عَلٰی اَحَدٍ مِنْهُمْ مَّاتَ

In this sacred Ayah, the funeral Prayer has been named 'Salât' (صلوٰۃ), but word (عَلٰی) (Ala) is also said with it, which shows that this 'Salât' is, in fact, 'Dua' (pray); not the customary 'Salât', as Allah says:

O, who ye believe! Send ye salât and salâm (blessing and Salute) on him (56: Ahzab 33).

صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

Here 'صَلُّوْا عَلَيْهِ' (Sallu Alaih) does not mean customary Salât, but it means 'Durud and Dua', because after it the word ' عَلٰى ' comes. When the word 'عَلٰى' occurs after 'salat', it means 'Dua' (prayer) for Blessing', and not the customary Salât. Obviously, Surah Fateha and the Quranic recitation are an issential part of the customary 'Salât', and not that of 'Dua'. For 'Dua' praising Allah blessing for the Holy Prophet is needed, because the funeral Prayer is, in reality, 'Dua', not the customary 'Salât'. Hence, there is no question of recitation of the Quran (Tilawat) in it. It is for this reason that there are no 'Rukoo' (genuflexion) and 'Sajdah' (prostration) in it, and the dead body is kept before the funeral prayer offerers.

Hadith No. 1: In Mautta Imam Mâlik Nafae narrates from Ibn Umar:

Sayyidena Abdullah Ibn Umar did not recite the holy Quran in the funeral Prayer.

اِنَّ عَبْدُ اللّٰهِ ابْنَ عُمَرَ كَانَ لَآ يَقْرَاءُ فِى الصَّلٰوةِ عَلَى
الْجَنَازَةِ (فتح القدير)

Hadith No. 2: In this very Mautta Imam Mâlik Hadrat Abu Hurairah (RA) narrates:

It is a narration from the questioner who asked Hadrat Abu Hurairah as to how he offered the funeral Prayer: "He swore and replied: I accompany the dead body right from his house. When the dead body is put, I say 'Takbeers', praise Allah and send 'Salât and Salâm' upon the Holy Prophet. Then I say this prayer: O Allah! This dead person is Thy servant, the son of Thy servant and so-and-so mother, who testified to 'Tauheed' (oneness of God) and 'Risalat' (Prophethood of Hadrat Mohammad (ﷺ) ibid.

عَمَّنْ سَئَلَ اَبَاهُرَيْرَةَ كَيْفَ تُصَلِّىْ عَلَى الْجَنَازَةِ
فَقَالَ اَبُوْهُرَيْرَةَ اَنَا لَعُمْرِكَ اُخْبِرُكَ اَتَّبِعُهَا مِنْ اَهْلِهَا
فَاِذَا وُضِعَتْ كَبَّرْتُ وَحَمَدْتُ اللّٰهَ وَصَلَّيْتُ عَلٰى
نَبِيِّهٖ ثُمَّ اَقُوْلُ اللّٰهُمَّ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ
كَانَ يَشْهَدُ الخ (فتح)

There is mention of 'Hamd', 'Durud' and 'Dua' in the funeral prayer told by Hadrat Abu Hurairah, but there is absolutely no mention of (recitation of Quran). It shows that the illustrious Sahabah did not recite the Quran in the funeral Prayer.

Hadith No. 3 & 4: Abu Daud and Ibn Majah narrates from Hadrat Abu Hurairah:

The Holy Prophet said: When you offer the funeral Prayer for the deceased, say some special 'Dua' (prayer) for him.

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّے اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا
صَلَّيْتُمْ عَلَى الْمَيِّتِ فَاَخْلِصُوْا لَهُ الدُّعَاءَ

To us, this Hadith means that when you have completed the funeral prayer for the dead body, pray for it heartily; it provides evidence for Dua after the funeral Prayer'. The Wahabees, however, take this Hadith to mean: when you offer Prayer for the dead, say special 'Dua' in Prayer (Salât). This meaning of the Hadith shows that there is no 'Recitation from Quran' in the funeral Prayer, there is only 'Dua', because 'Khalis خالص' (pure) is the thing that is free from adulteration or unalloyed. So, to these people, as there are 'Tilawat', 'Rukoo', 'Sajdah', 'Attahyat' and 'Dua' etc., in other Prayers (Salât), there should be nothing but 'Dua' in the funeral Prayer. As regards praising Allah and sending Durud on Holy Prophet it is the part of Dua (a moral etiquette). Anyhow, this Hadith goes against them even with this meaning, and it fully supports our views.

Hadith No. 5 to 16: The following Hadiths are found in Aeni Shrah Bukhari Vol. II, page 154, chapter ' قراة الفاتحه على الجنازه ' recitation of Fatehah in funeral prayer:

And those who did not recite the Quran in funeral Prayer, rather belied it, included Hadrat Umar ibn Khattab, Ali ibn Abi Talib, ibn Umar and Abu Hurairah (and among Taabaeen included Hadrat Atâ, Taus, Saeed, Ibn Musayyib, Mohammad Ibn Seerin, Saeed ibn Jubair, Imam Sha'abi and Hakam). Ibn-Munzar says: this very saying is that of Mujahid and Hammad and Sauri. Imam Mâlik says: In our city (Madinah), there is no custom of reciting Surah Fateha in funeral Prayer.

وَمِمَّنْ كَانَ لَايَقْرَاءُ فِى الصَّلٰوةِ عَلَى الْجَنَازَةِ
وَيَنْكِرُ عُمَرُ ابْنُ الخَطَّابِ وَعَلِىٌّ ابْنُ اَبِىْ طَالَبٍ
وَابْنُ عُمَرَ وَاَبُوْ هُرَيْرَةَ وَمِنَ التَّابِعِيْنَ عَطَآءٌ وَطَاؤُسٌ
وَسَعِيْدٌ وَابْنُ الْمُسَيِّبِ وَابْنُ سِيْرِيْنَ وَسَعِيْدُ ابْنُ
جُبَيْرٍ وَالشَّعْبِىُّ وَالْحَكَمُ قَالَ ابْنُ الْمُنْذَرِ وَبِهٖ قَالَ
مُجَاهِدٌ وَحَمَّادٌ وَالثَّوْرِىُّ وَقَالَ مَالِكٌ قِرْأَةُ الْفَاتِحَةِ
لَيْسَتْ مَعْمُوْلًا بِهَا فِىْ بَلَدِنَا فِىْ صَلٰوةِ الْجَنَازَةِ

Common sense also demands that there should be no 'Tilawat' (recitation) of the holy Quran, because, as in common Prayers (Salât) the recitation of Quran is an essential part, 'Rukoo', 'Sajdah', 'sitting in Attahyat', are also their essential parts, and in these Prayers, a devotee (Salâtee) cannot lawfully face a grave, a dead body or the face of a living person, As against this, there is no 'Rukoo', 'Sajdah' or 'Attahyat' in the funeral Prayer and this Prayer is offered by putting the dead body before the devotees (Jama'at). All this shows that this Prayer (Salât) is, in fact, 'Dua' and there is no doubt praising Allah and sending Durud on holy prophet in 'Dua', but there is no recitation of Quran in it. Hence, there is no recitation of Quran in the funeral Prayer. The Wahabees should perform 'Rukoo' as well as 'Sajdah' while offering the funeral Prayer. In our Punjab, at the start of the funeral Prayer, a man utters aloud the following words as the words of 'Niyyat': "This is funeral Prayer; a 'Fard Kifayah', 'Sana' (praise) for Almighty Allah, 'Durud' for the Holy Prophet, 'Dua' for the present dead body, with face to the holy Ka'abah behind this 'Imam'." It shows that the Muslims in general consider the funeral

Prayer a collection of 'Hamd' (praise), 'Durud' and 'Dua', and not the prevalent Five-Time-Prayer. Anyhow, (Recitation of Quran) is prohibited in the funeral Prayer.

Section No. 2

Objections and Replies

We give below our replies to all the objections so far raised by the Wahabees regarding this issue. If we come across anymore objections in future, we shall reply to those in the next edition, God willing:

Objection No. 1: The following words appear in Mishkat Shareef (chapter Funeral Prayer) with reference to Bukhari Shareef:

Talha Ibn Abdullah Ibn Auf narrates: I offered a funeral Prayer behind Hadrat Ibn Abbas. He recited Surah Fateha, saying: "I recited it so that you might know that it was Sunnat".

عَنْ طَلْحَةَ ابْنِ عَبْدِ اللّٰهِ ابْنِ عَوْفٍ قَالَ صَلَّيْتُ خَلْفَ
اِبْنِ عَبَّاسٍ عَلٰى جَنَازَةٍ فَقَرَاءَ بِفَاتِحَةِ الْكِتَابِ وَقَالَ
لِتَعْلَمُوْا اَنَّهَا سُنَّةٌ

It means that it is Sunnah of Holy Prophet to recite Surah Fateha in the funeral Prayer (also the Sahabah's practice 'amal').

Reply: This Hadith does not prove the fact that it is 'wajib' to recite Surah Fateha in the funeral Prayer, for the following reasons: (1) This narration does not say that Ibn Abbas recited Surah Fateha during the funeral Prayer; most probably recited it after the funeral prayer, for the 'Eisal-e-Sawab ' ایصال ثواب ' of the deceased, as is indicated by the word 'ف' in ' فَقَرَاءَ ' because ' ف ' is of 'Ta'aqeeb تعقیب ' (doing something afterwards). (2) Even if it is accepted that he recited it during the Prayer, it is not clear as to after which 'Takbeer' he recited it. (3) Even if you imagine any 'Takbeer' for yourself, it is not clear as to whether he recited it with the 'Niyyat' (intention) of Hamd and Sana or of 'Tilawat'; reciting with the intention of 'Dua' is considered 'jaiz' even by us. (4) When he recited Surah Fateha, all the present Sahabah and Tabaeen felt utterly surprised, and that is why he apologetically said: I did it so that you may come to know that it is 'Sunnat'. It shows that neither the illustrious Sahabah recited it and nor considered it a 'sunnat' and that's why he had to make this clear. (5) He did not say: "It is a 'Sunnat' of Rasul Allah", but literally called it 'Sunnat' i,e, it is also a way that instead of some other 'Sana' and 'Dua', let Surah Fateha be recited. We also say this very thing. (6) Nowhere is it proved that the Holy Prophet ever recited Surah Fateha during the funeral Prayer. (7) Except Sayyidena Abdullah Ibn Abbas, no Sahabi is ever reported to have recited Surah Fateha in the funeral Prayer, rather the other way is proved, as we have stated in the first section. The following words appear in Fath-ul-Qadeer:

'Qir'at' (recitation of Quran) in funeral Prayer by he Holy Prophet is not proved.	وَلَمْ تَثْبُتِ الْقِرْاءَةُ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Anyhow, this Hadith does not prove at all the lawfulness of reciting Surah Fateha in the Funeral Prayer, because it is quite 'Mujmal مجمل ', full of many doubts or possibilities.

Obejction No. 2: In Mishkat Shareef, Tirmizi, Abu Daud, Ibn Majah, Hadrat Abdullah Ibn Abbas narrated:

The Holy Prophet recited Surah Fateha on funeral Prayer.	اَنَّ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ قَرَءَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ

It shows that reciting Surah Fateha in the funeral Prayer is 'Sunnah of Rasul'.

Reply: This Hadith is not 'Saheeh' because its 'Isnad' include the name of Ibrahim Ibn Usman Wasti who, in the opinion of the Hadith experts, is a (denier of Hadith); therefore, Tirmizi Shareef says (under this very Hadith):

Abu Eisa says: this Hadith of Abdullah Ibn Abbas is not 'strong' (قوی) from 'Isnad' point of view. Ibrahim Ibn Usman is a denier of Hadith.	قَالَ اَبُوْ عِيْسٰى حَدِيْثُ اِبنِ عَبَّاسٍ حَدِيْثٌ لَيْسَ اِسْنَادُهٗ بِذَاكَ الْقَوِىِّ اِبْرَاهِيْمُ ابْنُ عُثْمَانَ هُوَ اَبُوْ شَيْبَةَ مُنْكَرُ الْحَدِيْثِ

Secondly, Abu Daud did not reproduce this Hadith, but he has reproduced the 'Hadith Mauqoof' narrated by Abdullah Ibn Abbas. The author of Mishkat erroneously attributed it to Abu Daud (Mirqat). Thirdly, even if this Hadith is accepted as 'Saheeh', it does not prove the recitation of Surah Fateha in the Funeral Prayer. Maybe, the Holy Prophet recited Surah Fateha, before or after the funeral Prayer, for the sake of 'Eesal-e-Sawab ایصال ثواب ' for the dead body. In the interpretation of this Hadith, the following words appear in Asha'at-ul-lama'at اشعة اللمعات :

i.e. there is possiblity of the Holy Prophet's reciting Surah Fateha before or after the funeral Prayer as benediction for the deceased (as it is customary even today).	واحتمال درادکہ بر جنازہ بعد از نماز یا پیش ازاں بقصد تبرک خواندہ باشد چنانکہ آلان متعارف است

Anyhow, this Hadith does not prove the recitation of Surah Fateha in the funeral Prayer. Surprisingly, the Ahl-e-Hadith wahabees ask us to produce indisputably 'Saheeh' Hadith even to prove Istehbab استحباب , but on their part they always quote such 'Daeef' (weak) 'Mujmal' (brief) and 'Munkar' narrations to prove wujoob وجوب ' May Almighty Allah bless them with the power of judgement or discernment.

Objection No. 3: When you say the funeral Prayer a Salât you should recite Surah Fateha (as 'wajib'). The Hadith says: ' لَاصَلٰوۃَ اِلَّا بِفَاتِحَۃِ الْکِتَابِ ' (There is no 'Salât' without Surah Fateha). Since the funeral Prayer is also a Salât, it should not be offered without Surah Fateha.

Reply: It has two replies one 'Ilzami الزامی ' (accusatory) and the other investigative. The accusatory reply is: You should also perform 'Rukoo', 'Sajdah' in the funeral Prayer, because these are also 'Fards' of salât the investigative reply is: The 'Funeral Prayer' is not 'Salât'; it is 'Dua'. We call it 'Salât' only because it is accompanied by some conditions necessary for Salât, e.g. Wudu, face to Kaabah. If it were 'Salât', the dead body would not be put before the devotees (prayerers).

The End

* * *

At the end of this book, we present a few important topics which will gladden the herats of the 'Ahl-e-Sunnat Hanafees' beyond measure. We present them with such flowers from the garden of 'Taqleed' that will scent their believing heads, because the dry conversation of the Non-Muqalid Wahabees has dampened down our spirits.

Virtues of Hadrat Imam-e-Azam Abu Haneefah (Allah May be Pleased with Him)

The Non-Muqallid Wahabees are the worst enemies of Hadrat Imam-e-Azam Abu Haneefah (RA); they ridicule him ruthlessly and disparage his religious doctrines. Some of them have written his date of birth as ' سگ ' (dog) and his date of death as 'Bu Kam Jahan Pak بوكم جهان پاك ' (Foul smell has disappeared and the world has become pure) we seek Allah's refuge.

This fact has shocked me profoundly. I desired to tell some virtues of this great personality to the Muslims, so that they might come to know of his true status or position in Islam. This eulogy of these great men may compensate for my sins and might accompany them as their humble servant on the Day of Resurection. Let the Muslims listen to the virtues of their Imam and refresh their Faith.

Name and Family of Imam-e-Azam: The name of Hadrat Imam Abu Haneefah was Nauman ibn Sabit ibn Zuti. Hadrat Zuti زوطى i.e. the Imam's grandfather, belonged to the Persian race. He was the most ardent lover of Hadrat Ali (RA) besides being one of his favourite colleagues. He stayed in Kufah (the capital of Hadrat Ali Murtada) because of his love and affection. Hadrat Zuti took his son Hadrat Sabit (who was a child) to Hadrat Ali Murtada for 'Dua' (blessing). Hadrat Ali Murtada blessed Sabit and gave good tidings for the future. Hadrat Imam is the 'good tiding' (Basharat بشاره) and 'marvel' (Karamat كرامة) of Ali Murtada (RA).

Hadrat Imam Abu Haneefah was born at Kufah كوفه in 80(H). He died in 150(H) in Baghdad. He was buried in Khaerzan graveyard. People visit his graveyard to pay homage. He lived for 70 years.

Hadrat Imam enjoyed the company of a number of Sahabah. he met four Sahabah, namely Anas Ibn Mâlik (who was in Basrah بصره), Abdullah Ibn Abi Aufa (Who was in Kufa), Suhail ibn Saad Saadee (he lived in the holy city of Madinah) and Abu Tufail Aamir ibn Wasilah (who was in the holy city of Makkah). Although there are still more traditions about it, yet this saying (Qaul) is preferable. Imam Azam is Hadrat Hammad's pupil and is the favourite disciple of Hadrat Imam Jaafer Sâdiq جعفر صادق (RA). He was fortunate to live in the company of Imam Jaafer Sâdiq (RA) for two years. King Mansoor Abbasi brought the Imam Sahib from Kufah to Baghdad; then, he requested him to accept the office of 'Qadi-ul-Qadaa قاضى القضاء ' (chief Justice); however, he declined the request. At this, he was imprisoned and he breathed his last during imprisonment (Allah any be pleased with him).

Virtues of Imam-e-Azam: Frankly speaking, we don't have adequate words to express the virtues of Hadrat Imam-e-Azam. Hadrat Imam is the living miracle of the Holy Prophet (ﷺ) and an everlasting marval of Hadrat Amir-ul-Momineen Ali Murtada Haider Karar (RA). He is the lamp of the Muslim Ummah and the solver of their religious problems. God be praised, the Ahl-e-Sunnat Ahnâf are extremely lucky that their 'Rasul' (Prophet) is the Rasul-e-Azam. (Greatest of all Prophets) their Pir is Ghaus-e-Azam (RA) and their Imam is the Imam-e-Azam (Greatest Imam) we Ahl-e-Sunnat are blessed with greatness and honour with the blessings of Almighty Allah. We enumerate below just a few virtues (Manaqib مناقب) of the illustrious Imam. Let the Hanafees listen to these and feel a thrill of joy in their hearts:

(1) The Holy Prophet (ﷺ) predicted clearly the birth of Hadrat Imam-e-Azam (RA) and described in detail his excellences. Muslim Bukhari from Abu Hurairah, Tibrani from Ibn Masuood, Abu Naeem, Sheerazi and Tibrani narrated from Qais Ibn Sabit ibn Ubadah:

If faith (Eeman) were with the star 'Surayya' (Pleiades), some people from the Persian race would get it from there. In another narration from Muslim Bukhari, the words are: By the One in whose possession is my life, if 'Deen' (religion) were hanging from the Pleiades, a person from Persia would get it.

لَوْ كَانَ الْاِيْمَانُ عِنْدَ الثُّرَيَّا لَتَنَاوَلَهٗ رِجَالٌ مِنْ اَبْنَاءِ
فَارِسٍ وَفِىْ رِوَايَةِ الْبُخَارِىْ وَالْمُسْلِمِ وَالَّذِىْ
نَفْسِىْ بِيَدِهٖ لَوْ كَانَ الدِّيْنُ مُعَلَّقًا بِالثُّرَيَّا لَتَنَاوَلَهٗ
رَجُلٌ مِنْ فَارِسٍ

Tell us if there could be any other Imam in Persian race than Imam-e-Azam Abu Haneefah Nauman ibn Sabit (RA) with such calibre or greatness.

(2) Allama Ibn Hajar Makki Shafaee (RA) wrote a complete book on the virtues of Hadrat Imam Azam, named (Khaerat-ul-Hasaan Fee Tarjamah Abi Haneefat-in-Nauman خيرات الحسان فى ترجمه حنيفة النعمان). He quoted one Hadith in this book in which the Holy Prophet is reported to have said:

In 150H, the Embellishment of this world shall be lifted.

تُرْفَعُ زِيْنَتُ الدُّنْيَا سَنَةُ خَمْسِيْنَ وَمِائَةً

The year 150(H) is the year if Hadrat Imam-e-Azam's death. It transpires that the Imam-e-Azam was the adornment of Shariah, the liveliness of Shariah, and the beauty of knowledge and practice. According to Imam Kurori, the hint, in this Hadith, is towords Hadrat Imam Abu Haneefah.

(3) Hadrat Imam-e-Azam is the first religious scholar in the world of Islam who,

by laying the foundation of 'Fiqha' and 'Ijtehad', rendered a meritorious service to the whole Ummah of the Holy Prophet. The rest of the Imams, for example Imam Shafaee, Imam Mâlik, Imam Ahmed bin Humble etc. (RA), built an edifice on this foundation. The Holy Prophet said, "Whoever invents a good, noble method in Islam, shall be rewarded not only for his own good deed, but also for others who followed it".

(4) Hadrat Imam-e-Azam, directly or indirectly, is the teacher of all the 'Fuqaha' (Islamic Law experts) and Hadith experts. All these persons are the pupils of Imam Azam; as Imam Shafaee is the step-son and pupil of Imam Mohammad. Simialrly, Imam Mâlik learnt a lot from the books of the Imam Sahib. Moreover, Imam Bukhari is the teacher of the Hadith experts and a large majority of Imam Bukhari's teachers and 'Sheikhs' (pastors) are Hanafees. In other words, Imam Ạzam is the sun of the world of knowledge — the rest of the scholars are its stars.

(5) The number of the Imam Azam's (direct) pupils is more than one lac (100,000/=), the majority being 'Mujtahid', e.g., Imam Mohammad, Imam Abu Yusuf, Imam Zufar, Imam Ibn Mubarak who are the bright stars of the world of knowledge. Imam Mohammad wrote 990 great religious books including six books of a high order called Zahir-ur-Riwayah 'ظاهر الرواية' and these books are considered the fundamental books on Fiqha (Islamic Jurisprudence).

(6) The leaders of all the Prophets are four; the chiefs of the Revealed Scriptures are four; the leading angels are four; the excellent among the Sahabah are (four); the authorities on Ijtehad' are four Imams; among these four Prophets, the Holy Prophet is the chief Prophet; the Quran is superior in the four books, Jibrael is the chief of the four angels, Abu Bakar is the leading figure of four the most respected sahabah, Imam Azam is the greatest among the four Imams; that is why Imam Shafaee has said: The 'Fuqaha' are the children of Abu Haneefah and he is their father.

(7) If Imam Azam is the sun of the world of knowledge, he is also the most active person of the field of action. He offered the Fajr Prayer with the 'Wudu' of the Ishâ Prayer, for 40 years. He observed fast for forty years, but nobody knew it. He brought meal from the house; he offered it to his pupils; the household thought that he ate meal outside the house; the outsiders held the view that he came out after taking meal in the house. He always finished reciting 61 holy Qurans in every Ramadan. He recited one Quran in the day, one in the night and one in the whole month in 'taraveeh' with the followers. He performed Hajj for fifty-five times.

(8) Imam Azam (RA)'s illumined tomb is the elisxir for the acceptance of prayer (Dua). Hadrat Imam Shafaee says: Whenever some difficulty or need arises in life, I present myself at the tomb of Imam Azam in Baghdad. I offer 2 'Nafl' and say 'Dua' with the blessing of Imam Azam's tomb, my need is fulfilled! When Imam

Shafaee visited the tomb of Imam Azam, he used to pray according to Hanafi, he did not recite 'Qanut-e-Nazilah'. When someone asked him why he did so, he replied: 'I respect the one who is in the grave'. Shâmi

Imporant Note: This does not mean that Imam Shafaee, in honour of the tomb of Imam Azam (RA) in Baghdad, ignored even the Sunnah; it actually means that no Imam or the Muqallid can say with certainty that he is rightful, the other Imams being in the wrong[1]. In matters relating to Ijtihad (اجتهاد) the probability of the 'Mujtahid's view being in harmony with the Quran and hadith is dominant, whereas there is possibility of the other Imam's opinion being in accordance with the Hadith, but because of dominant probability (گمان غالب), he acts according to his doctrine (مسئله). If a Mujtahid Imam, out of respect for another Imam, temporarily, gives up his view and acts according to the view of the other Imam, it cannot be said that he has abandoned the Hadith (تارك حديث) intentionally, because the basis of the other Imam's doctrine (مسئله) is also Hadith; hence, he aboundoned one Hadith and has acted upon another Hadith. The law is that there should be firmness in 'beliefs' whereas in matters of Ijtihad the 'probability' dominates/ is dominant.

(9) Imam Azam (RA) dreamed Almighty Allah 100 times in dreams. The Radd-ul-Muhtar contains the detail of the last 'Dua' he asked Almighty Allah and the reply He gave to him.

(10) All the great Aulia Allah, like Ghaus, Qutab, Abdal, Autad of the Muslim Ummah are his Muqallids (followers). The number of 'aulia' in Hanafi followers far exceeds in any other Imam's followers. So, Hadrat Ibrahim ibn Adham, Shafiq Ballakhi, Maarfoo Kurkhi, Hadrat Ba Yazeed Bustami, Fudail Ibn Iyad Khurasani, Daud ibn Nasar, Ibn Nusair Ibn Suleyman Tai, Abu Hâmid Laffaf Khuzradi Ballakhi, Khalaf ibn Ayyub, Abdullah Ibn Mubarak Walee, Faqeeh Muhaddis Wakee Ibn Jarrah, Sheikh-ul-Islam Abu Bakar Ibn Warraq Tirmizi, are Hanafees and seek the protection of Imam Azam Abu Haneefah (RA). In sum, the Hanafi mazhab is the mazhab of Aulia. Even today almost all the Aulia belong to the Hanafi mazhab. In Pak-o-Hind Hadrat Data Gunj Bakhsh Ali bin Usman Hajveri whose tomb is the most popular resort of the devotees in Lahore — was Hanafi. He, in his book Kashf-ul-Mahjoob كشف المحجوب, has decribed in detail the intuitional qualities of Imam Abu Haneefah. Similarly, all the Chishty, Qadri, Naqshbandi,

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[1] Every Mujtahid proves his issue concerning Ijtehad on the basis of probability and not on the basis of certainity because cetainity can only be aquired by the Nus نص i.e. clear cut commandment having no need of Ijtehad so that means that a Mujtahid in the light of his arguments from Quran and Hadith think of his issue's being in according of Shariah is most probabal. So when a Imam Mujtahid leaves to act according to his own view temporary in respect of another Imam Mujtahid and acts according to his fatwa as Imam Shafee did in respect of Imam-e-Azam Abu Haneefah it does not mean that he forsakes to act according to sunah in respect of some elderly personality because the probability of being according to Sunah is found in both of them so even if he acts on other imam's verdict acts according to sunnah (Abdul Qadir Khan)

Suharwardi Mashaikh are Hanafees.

(11) The Hanafi doctrine of Hadrat Imam Azam gained so much popularity in the world that the Hanafi mazhab is the most popular in the world of Islam. A preponderate majority of the Muslims are Hanafees. In Haramain Tayyibain, nay in certain parts of the world of Islam, only Hanafi mazhab is practised; anyother mazhab is unknown to the people; for example in Ballakh Bukhara, Kabul, Qandhar and the whole India and Pakistan, the Shafaee, Humbli or Mâlki mazhab are almost non-existent. No doubt, a few Non-Muqallid Wahabees of no importance are seen there; this group of a handful of Wahabees is so lost that it is hard to find it. This mass popularity reveals that the Imam Azam is the favourite bondman of Almighty Allah and that the Hanafi Mazhab is loved and liked by Him.

(12) Even the opponents of Imam Azam have also written magnificent books in praise of the Imam's sterling qualities of head and heart. Allamah Ibn Hajar Makki wrote the book entitled 'Khairat-ul-Hassan-fee-Tarjamah abi Haneefat-un-Nauman خیرات الحسان فی ترجمه حنیفة النعمان ' and Sabt Ibn Jauzi wrote his book 'Al-Intisâr-ul-Imam-il-Aimmat-il-Amsâr انتصار الامام الائمة الامصار', in two volumes. Imam Jalal-ud-Din Suyuti Shafaee wrote 'Tabyeed-us-Saheefah-fee-Manaqib Abi Haneefah تبییض الصحیفه فی مناقب ابی حنیفة'. Allamah Yusuf ibn Abdul Hâdee Humbli wrote 'Tanveer-us-Saheefah fee Tarjamah Abi Haneefah تنویر الصحیفه فی ترجمه ابی حنیفه, quoting the saying of Ibn Abdullah: I have not seen a scholar, 'Faqeeh' the best 'Muttaqi' (the most pious, God fearing) like Imam Abu Haneefah. In short, the blessed Ummah bears witness to the excellences and greatness of Hadrat Imam Abu Haneefah (RA). If a handful of Wahabees show disrespect to him, it make no difference, as if the bat speaks ill of the sun, the sun does not turn black. As the Rawafid revile the Sahabah, the Non-Muqallid Wahabees also malign the Hadrat Imam (RA).

(13) As compared with other Imams and Mujtahids, Hadrat Imam Abu Haneefah (RA) lived close to the Holy Prophet's times, because he was born in 80(H). He is Tabaee تابعی . He met four Sahabah who provided him with the Holy Prophet's traditions. Whoever denied his 'being Tabaee', he did it out of prejudice. How can it be possible that the Sahabah like Sayyidena Abdullah Ibn Abi Aufa were in Kufah during the Imam Azam's times and the Imam Would not meet him? Not to speak of the illustrious Sahabah, the world today throngs to see even the ordinary pious, religious personages. Anyhow, he is 'Tabaee'; he received 'Saheeh' Hadiths from the Holy Prophet; he belonged to the 'Khair-ul-Quroon خیر القرون' (the Best Age).

Bear in mind that the year of birth of Imam Azam (RA) is 80(H); the year of his death is 150(H). He, thus, lived for 70 years. he was buried in Baghdad Shareef. Imam Mâlik was born in 90 (H); he died in 179 (H); he lived for 89 years. He was buried in the holy city of Madinah. Imam Shafaee was born in 150 (H); he passed away in 204 (H); he lived for 54 years; he was born on the day of the Imam Azam's death. Imam Ahmed Ibn Humble was born in 164(H). He expired in 241(H); he lived for 77 years.

(14) Hadrat Imam Azam (RA) received especial blessings and bounties of knowledge from the household (ahl-e-Bait) of the Holy Prophet, of which other Imams did not have the opportunity, because the Imam Azam attaneded the sacred meetings of Imam Jaafer Sâdiq جعفر صادق (RA) for two years. He himself says: لَوْلاَ السَّنَتَانِ لَهَلَكَ النُّعْمَانُ Had I missed 'these two years', I (Nauman) would have been ruined!

(15) Hadrat Imam Azam (RA) is, to a great degree, the reflection of Hadrat Abu Bakar (RA). Hadrat Abu Bakar the First Khaleefah of the Holy Prophet whereas the Imam Azam is the First Mujtahid of the Ummah. Siddiq-e-Akbar is 'Jam'e Quran جامع قرآن ' compiler of Quran whereas the Imam Azam is the compiler of principles of the Fiqha and religious matters. Hadrat Siddiq Akbar, after the Holy Prophet, was the first person who laid the foundation of the laws of khilafah (Caliphate). The Imam Azam founded 'Ijtehad' and 'Fiqha'. Abu Bakar Siddiq extended timely help to the Ummah and saved them from division on political issues; he checked disintegration. The Imam Azam saved the Muslims from the storm of disbelief and moral deviation. Today, the Muslim Ummah is safe from the mischief of the disbelievers and the renegades because of his scholarly 'Ijtehad'.

(16) As Ghaus-e-Azam Sheikh Andul Qadir Jeelani is the head of all the Aulia Allah; he is the First Imam of 'Tareeqat طریقة'; how beautifully some poet has said:

غوث اعظم درمیان اولیاء　　چوں جناب مصطفےٰ درانبیاء

> Ghaus Azam occupies the same exalted place among the Aulia that the Holy Prophet does among the Prophets.

Similarly, Imam Azam is the head of all the scholars (Ulama); all the honourable scholars live in his shadow, and that's why the First Imam of 'Tareeqah طریقة ' was given the title of 'Ghaus-e-Azam غوث اعظم ' and the First Imam of Shariah was awarded the title of 'Imam-e-Azam امام اعظم ' the greatest Imam. The holy city of Baghdad is 'Majma-ul-Bahrain مجمع البحرین ' (confluence of two oceans) as both the Imams are resting here in their eternal abode.

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Importance of 'Taqleed'

By the grace of Almighty Allah, in the first part of 'Ja'al Haq, the issue of 'Taqleed' has been discussed by us in detail. The Non-Muqallid Wahabees have so far failed to refute our views. One who wants to comprehend the issue, would be best advised to study the relevant chapter of the first part of this book. Here, we pen just a few lines to show the need for 'Taqleed', benefits of 'Taqleed' and the harm inherent in not observing 'Taqleed'.

Remember! Some of the adherents of the Ummat-e-Mohammedia are so fortunate as to have company with the Holy Prophet (ﷺ) and they saw him ith their own eyes. These persons are the stars of the heaven of prophethood and the guides and 'Imams' of the whole Ummah. The Holy Prophet himself gave the glad tidings about them:

My Sahabah are like the stars; whomever you may follow, you will always receive true guidance.

اَصْحَابِیْ كَالنُّجُوْمِ فَبِاَيِّهِمْ اقْتَدَيْتُمْ اِهْتَدَيْتُمْ

Almighty Allah protected them from moral deviation, wrong beliefs, sin and wickedness, with the help of the blessed company of the Holy Prophet (ﷺ). Allah Almighty says:

.... and imposed on them the word of self-restraint (righteousness), for they were worthy of it. (26: Fath 48)

وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْٓا اَحَقَّ بِهَا وَاَهْلَهَا

On another occasion, while addressing the Sahabah, Allah Almighty says:

.... and He has made hateful to you unbelief, wickedness and rebellion (7: Hujurat 49)

وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَ الْعِصْيَانَ

Allah Almighty promised Paradise for all the Sahabah: Allah says:

.... unto all hath Allah promised good. (95: Al-Nisâ 4)

وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى

Not only this, Almighty Allah said that the Jama'at of Sahabah was the criterion of

Faith of the whole world. In the other words, only that person can be called 'Momin' (true Muslim) whose Faith is like theirs and the person whose conduct is otherwise, shall be called Astray. Almighty Allah says:

And if they believe in the like of that which ye believe, then are they rightly guided. (137: Baqarah 2)	فَإِنْ آمَنُوْا بِمِثْلِ مَا آمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا

If you want to know the excellencies of the illustrious Sahabah, just cast a cursory glance on our book entitled 'Ameer Muawayah'. Anyhow, as a result of the blessed company of the Holy Prophet, their hearts were enlightened, their chests were illumined; they possessed heavenly qualities while living on the earth; they did not quarrel among themselves over petty religious issues. There were not many sects, there was no Schism and no mischief – mongering. Hence, this 'Khair-ul-Qurun خیر القرون (Best age)' did not need any 'Taqleed' in a regular way; they were the Imams (heads) of the whole world; whom should they have followed (Taqleed)?

Later on, the Muslims had to face theological questions like differences, mental confusion, new issues and the combination of philosophy and logic. Then the scholars of the Ummah solved such issues with the help of Quran and Sunnah. They clarified like anything the subtle distinctions about the Religion of Mohammad (Deen-e-Mohammadi). The Ummah felt the dire need for 'Taqleed-e-Aimmah' (following the Imams). In short, the Muslims were divided into three groups: (1) Common people (2) Ualma (Scholars) (3) 'Mujtahideen (Expert in interpreting Islamic Jurisprudence). The common people followed the scholars and the scholars thought it vitally necessary to follow (Taqleed) the Mujtahid Imams. This 'Taqleed' and 'Ijtehad' became the need of the hour. In other words, it can be said that the righteous Sahabah did not compile the holy Quran in book form until it had become absolutely essential. In Usmani era, when its need arose, the Quran was collected in the form of book. Then, after a long time, the vowel points were put in the holy Quran. Then again after a long time, the 'Rukoos and 30 parts' were arranged. No Sahabah felt the need for the collection and categorization of Hadiths and framing rules for them. Bukhari, Muslim etc. belong to post – Sahabah era. In short, the increase in religious requirements reflected in the production of such things. Similar is the case with the 'Taqleed' of the Imams. As today it cannot be said that collecting the Quran, putting the vowel points, dividing it into (parts) the science and books on Hadith are 'Bidat' (heresy), because these things did not exist in the Holy Prophet or the Sahabah's times, it is also an act of stupidity to say that 'Taqleed of Imams' and science of Fiqha (Islamic law) are heresies (Bidat), as these things did not exist in Sahabah's lives. If, today, the collected Quran and Muslim, Bukhari are necessary, the 'Taqleed' of the Imams is also indispensible. We here briefly throw light on the importance of 'Taqleed' with reference to the Quran, Hadith, Ummah's practice and logical arguments, so as to reinforce your Faith: Allah Almighty says:

No.1

If you realise this not, ask of those who possess the Messsage. (7: Ambiâ 21).

فَاسْئَلُوْا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَاتَعْلَمُوْنَ

This holy Ayah shows that in religious matters, subjective thinking should be avoided. The ignorant should go to the knowledgeable; the illiterate should go to the literate, the Non-Mujtahid should turn to the well-informed Mujtahid. This is what 'Taqleed' means:

No. 2

O ye who believe! Obey Allah and obey the Apostle and those charged with authority among you. (59: Nisâ 4)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ
وَ اُولِى الْاَمْرِ مِنْكُمْ

Practising the Quran is tantamount to the obedience to Allah; practising the Hadith is like following the Holy Prophet and following the 'Fiqha' (Islamic Jurisprudence) is equal to following the 'اُولِى الْاَمْرِ' (ulilamr i.e those in authority); all these three kinds of 'obedience' are necessary. Imam Razi, in his Tafseer Kabeer, has said that here اُولِى الْاَمْرِ (those in authority) means 'Ulama-e-Deen' (Islamic scholars) and not the rulers, because in all cases it is incumbent upon the rulers to obey the ulama, but it is not 'wajib' for the ulama, in all cases, to follow the rulers; it is 'wajib' only in those orders which conform to Shariah. In like manner, the rulers shall receive commandments from the ulama (Scholars).

No. 3

And the first and foremost emigrants and helpers (Ansâr) and those who followed them with good well pleased is Allah with them as are they with Him. (100: Taubah 9)

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ
اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِىَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ

This shows that Almighty Allah is pleased with the three groups of the Muslims — 'Muhajreen' (emigrants), 'Ansâr' (helpers) and all those Muslims who follow and obey these till the Last Day. The Non-Muqallids are excluded from these three groups, since they are neither 'Muhajir Sahabah', nor 'Ansâri' and to them 'Taqleed' is 'Shirk' (disbelief).

No. 4

.... and follow the way of those who turn to Me (in love). (15: Luqman 31)

وَاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَىَّ

This Ayah shows that it is imperatively essential for every Muslim to adopt the way of Allah's beloveds; all the four Imams are the favorite servants of Allah, all the Aulia, Ulama, Saleheen and Momineen are their followers. Hence, 'Taqleed' is the way of the favourites; 'Non-Muqallidiat' and 'Wahabiat' are the way of the outcast.

No. 5

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُو اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

O ye who believe! Fear Allah and be with those who are true (rightness). (119: Taubah 9)

It transpires that only our self-restraint and righteousness are not enough for Forgiveness (Bakhshish); along with piety, the company of the 'good' is also necessary, otherwise there is danger of 'robbery' on the way. All the four Imams are 'righteous' and all the 'righteous' of the Ummah observed their Taqleed. All the Aulia, scholars, Hadith experts and exegetes of the Quran have been their followers. Show us if there has been any 'Walee' among the Non-Muqallids. The branch which does not put forth leaves, fruit or flowers, deserves to be burnt because its connection with the root has ended. Similarly, the sect which is without Aulia Allah, is worthy of being thrown into the hell, as its relation with the Holy Prophet has been severed.

No. 6

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ
عَلَيْهِمْ

Show us the straight way: the way of those on whom Thou hast bestowed Thy grace. (7: Fateha 1)

This shows that the straight way is the way trodden by Aulia Allah and pious scholars. Lo! all the Aulia Saleheen (pious) are 'Muqallids'. Hadrat Ghaus Azam, Khuajah Ajmeri, Khuajah Bahauddin Naqshband, Imam Tirmizi etc. have been 'Muqallid'. Hence, 'Taqleed' is the straight way leading to paradise and the way of 'Wahabiat' and 'Non-Muqallidiat' is crooked that leads to hell.

No. 7

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَاتَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ
غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَاتَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ

If anyone contends with the apostle even after guidance has been plainly conveyed to him, and follows a path other than that is becoming of men of Faith, we shall leave him in the path he has chosen and land him in hell. (115: Nisâ 4)

It is clear from this Ayah that the same punishment is awarded to the irreligious Kalimah reciters who abandon the way of the Muslims and invent a new way for them, that is awarded to the disbelievers who oppose the Holy Prophet. 'Taqleed' is the common way of the Muslims — different and quite separate from the way followed by the Non-Muqallids. Now they should seriously think over their End.

No. 8

Thus have We made you an 'ummat' justly balanced that ye might be witness over the nations, and the apostle a witness over you. (143: Baqarah 2)

وَكَذَالِكَ جَعَلْنَا كُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوا شُهَدَاءَ عَلَى
النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا

It is evident from this Ayah that the Muslims are Allah's witness in this world and the Hereafter. Good is the person, the way or the issue which is called 'good' by the common Muslims — and all these things are 'bad' if they call them 'bad'. Commonly, the Muslims consider 'Taqleed' good; they are Muqallids and consider the Non-Muqallids 'bad'. Hence, 'Taqleed' is the right (good) way — and the 'Muqallids' are a 'good' Jama'at (group).

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Sacred Hadiths/ Traditions

There are many Hadiths about it, but only some of them are mentioned below for example:

Hadith No. 1: Ibn-e-Majah has narrated from Hadrat Anas (RA):

Follow the Jama'at (largest group) because one who is separated from the Jama'at (main group) of the Muslims, shall go to hell singly.

اِتَّبِعُوا السَّوَادَ الْاَعْظَمَ فَاِنَّهٗ مَنْ شَذَّ شُذَّ فِی النَّار
(مشکوٰۃ)

It means that the believers should remain attached to the biggest group (Jama'at) of the Muslims; separation from the 'Jama'at' is the way leading to hell. Majority of the Muslims is 'Muqallid' — now the 'Ghair Muqallids' (not following any Imam) had better think of their End!

Hadith No. 2 to 4: Muslim, Tirmizi, Ahmed quoted Hadrat Harisah Ashari as saying:

A person who distanced himself from the Jama'at even to the extent of a span, threw away the yoke of Islam from his neck.

مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيْدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْاِسْلَامِ مِنْ عُنُقِهٖ (مشکوٰۃ کتاب الامارۃ)

Hadith No. 5: Muslim and Bukhari quoted Hadrat Abu Hurairah (RA) as saying:

The Holy Prophet said that Faith would shrink towards Madinah as a snake towards her hole (Mishkat Chapter Aitsam).

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْاِيْمَانَ لَيَارِزُ اِلَى الْمَدِيْنَةِ كَمَا تَارِزُ الْحَيَّةُ اِلٰى جُحْرِهَا
(مشکوٰۃ باب الاعتصام)

It transpires that Madinah Munawwarah has always been the center of Islam — and will remain so. There will never be 'Shirk' over there, Insha Allah! Praise be to Allah, throughout Hijaz, particularly in Makkah Muazzamah and Madinah Munawwarah, all the Muslims were Muqallid — and they are Muqallid; there is not a single non-Muqallid over there. Nazeer Hussain Dehlvi during the times of Shareef Husain went to Haramain Shareefain; he was arrested for being "Ghair

Muqallid". He got released by way of 'Taqyah' i.e. by lying that he was a 'Muqallid'. Then on coming back to India, he again became 'Ghair Muqallid'. Nazeer Husain has been the leader of the 'Ghair Muqallids'. Although, now, there is the empire of Najadees wahabees, yet even Najadi fear to call themselves 'Ghair Muqallid' they name themselves 'Humbli'. If Taqleed' had been 'Shirk', Haramain Tayyibain would have been free from this.

Hadith No. 6: . Imam Ahmed quoted Hadrat Maaz Ibn-e-Jabal (RA) as saying:

The Holy Prophet said that Satan is man's wolf. As wolf hunts his prey that has isolated itself from the herd or has been left behind it, similarly, Satan preys upon those persons who fall off the Jama'at of the Muslims. Save yourself from valleys. Be with the Jama'at and the Muslims in general.

قَالَ رَسُوْلُ اللهِ صَلَّے اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ
ذِئْبُ الْاِنْسَانِ كَذِئْبِ الْغَنَمِ يَاخُذُ الشَّاذَّةَ وَ الْقَاصِيَةَ
وَ النَّاحِيَةَ اِيَّاكُمْ وَ الشِّعَابَ وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَّةِ
(مشکوٰۃ باب الاعتصام)

Hadith No. 7:

My Ummah will never be agreed on deviation. Jama'at has the blessings of Almighty Allah. One who abandons the Jama'at will go to hell singly.

لَايَجْمَعُ اُمَّتِیْ عَلٰی ضَلَالَةٍ وَيَدُ اللهِ عَلَى الْجَمَاعَةِ
فَاِنَّ مِنْ شَذَّ شُذَّ فِی النَّارِ (مشکوٰۃ)

It is clear from these Hadiths that the salvation of a Muslim lies in his holding the beliefs similar to those of the Muslims in general. One who separated oneself from the Jama'at of the Muslims fell a prey to Satan. The Muslims in general are Muqallid. Hence living as 'Ghair Muqallid' is like living apart from the Jama'at of the Muslims.

General behaviour of the Muslims: All sections of the Muslims have always been 'Muqallid'. The experts in Tradition (Muhaddiseen), Exegesists, Islamic scholars, Saints (Aulia Allah) etc. have never been 'Ghair Muqallid' Wahabee. Consequently, Imam Qustalani and Tajuddin Subki, in detail, and Imam Nuvavi, in passing have told that Imam Bukhari is 'Shafaee', Tirmizi, Abu Daud, Nisai, Dar Qutni etc. all experts in Hadiths, are Shafaee. Tahavi, Imam Zailaee, Ainee Sharih Bukhari, Taibi, Ali Qari, Abdul Haq Muhaddis Dehlvi etc. are all Hanafi Hadith experts.

Tafseer Kabeer, Tafseer Khazin, Baidavi, Jalalain, Tanveer-ul-Miqbas — all these exegesists are Shafaee. Tafseer Madarik, Tafseer Sâvi — all the exegesists are Hanafi. Islamic Scholars (Fuqaha), 'Aulia Allah (Sufis, saints) all are Muqallid and Aulia are generally Hanafi. As we have already explained, now 'Ghair

Muqallid' Wahabees had better think how many Hadith experts, exegesists, Fuqaha (Experts in Islamic jurisprudence) 'Aulia' are found among them? On which soil does their root stand? Of which tree are they a branch or of which branch are they a fruit?

Wisdom also demands that 'Taqleed' be considered a most important obligation; not following Imams and following Abdul Wahab Najdee is a deadly poison, besides being dangerous to Faith. It is not easy, rather most difficult, to interpret laws about human issues from the holy Quran and Sunnah. Only for this reason, Almighty Allah sent a great prophet like Hadrat Muhammad (ﷺ) to educate the people in understanding the holy Quran. If human intellect were enuogh to understand the holy Quran, Almighty Allah would not send the Last and Final Messenger (ﷺ) to teach it.

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ.

The Messenger teaches Quran and wisdom to them. (15: Baqrah 2)

As the Holy Prophet was sent to teach the holy Quran, similarly the Imams were created to teach the Hadith. Nowadays, those who disfavour 'Taqleed' make grave mistakes in understanding the holy Quran and Hadith. I have repeatedly challenged the so-called 'learned Wahabees' to at least tell me the difference between Hadith and Sunnah — let alone understanding the Hadith! I asked them to tell what is Hadith and what is meant by 'Sunnah'; you call yourself 'Ahle Hadith' and we are 'Ahle Sunnat' what is the difference between you and us — but this 'difference' should be proved by the help of Hadith. They have failed, to date, to tell this 'difference' — and by the will of God they would never be able to do so even in future. Even today we challenge any learned Wahabee to give reply to our questions. They are utterly unable to understand Hadith and find out solution to the human problems on its basis; they have simply mugged up four hadiths regarding 'Rafa-e-Yadain' (lifting hands to the ears during Salât) and 'Aameen Biljahr' (saying Aameen loudly) and claim to be Ahle Hadith! By the grace of God only 'Muqallids' can understand Hadith. If one desires to enjoy the comprehension of Hadith, one should study our Hashya Bukkhari (Arabi) i.e. Naeem-ul-Bari نعیم الباری حاشیه بخاری, in which more than ten issues have been derived from one single Hadith, to the great reinforcement of Faith. Just for example, I produce below a famous, brief Hadith:

اُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

The mountain Uhud loves us; we love it.

We derived the following points of Shariat and Tariqat:

1) Love of the Holy Prophet is not only limited to human beings; even animals, lifeless wood and stones are the lovers of the Holy Prophet. Millions saw the beauty of Hadrat Yusuf but only Zulekha lost her heart to

him; none of the present-day persons has seen the beauty of Hadrat Muhammad but his lovers run into billions. In fact, the Holy Prophet is the beloved of all the creatures — because he is the beloved of the Creator!

2) One who does not love the Holy Prophet, is harder than the stones and worse than the animals.

3) When the Holy Prophet says that 'Uhud' (name of a hill in Madinah) loves him, it means and he knows the inner condition of the stone. Then, why he would not know the secrets of the human hearts; no unseen is hidden for him.

4) There is no need to give words to one's love or other feelings before the Holy Prophet; he knows the depths of hearts. The 'Uhud' did not utter any word but its feelings were known to him. If the Holy Prophet does not know the heart's feelings of the human beings, how he would intercede on the Day of Judgement? That who ever requests the Holy Prophet for intercession he would reply "I don't know whether you were a believer or an idolater how can I interced for you" becaue some people may have died with out ablution hence, the sparkle of the effect of wudu will not be visible on every body's face that one may come to know of his Faith.

5) Paradise is the recompense for all acts of worship, but the result of the chosen prophet's love is love. He has said, "'Uhud' loves us and we love it". Therefore, love of the Holy Prophet is superior to worship for its reward is 'the Beloved of Paradise'.

There is another Hadith of Bukhari Shareef; study it for issues concerning Faith and reinforce your Faith:

Hadith: The Holy Prophet was riding on a mule. Two graves appeared before him. The Mule stood on two of his legs. The Holy Prophet got down and said, "Torment is descending on those lying in these graves, to see which the mule became nervous. One of them was the canal grazier who did not try to abstain from the sprinkle of the camel's urine. The other was a backbiter — therefore both these persons faced God's wrath. The Holy Prophet split the branch of a palm – tree and fixed one each in the graves and said, "So long as these are green, the torment will be lessen".

Points: A few points are derived from this Hadith:

1) Nothing is hidden from the eyes of the Holy Prophet. He can see 'behind the Veil'. Just see, the torment is going on inside the grave, but the Holy Prophet (ﷺ) is witnessing it from outside.

2) The veil on the eyes of such an animal is lifted on which the Holy Prophet rides. The mule saw the torment through the Holy Prophet's good offices and became restive; otherwise our mules pass by the graveyards day and night but they do not show any sign of restiveness. Hence, if the Holy Prophet blesses a 'Walee' pious man he can have the power of perceiving the unseen.

3) The Holy Prophet knows all the present and past, hidden or obvious deeds of every person. He told that one was a backbiter while the other did not take proper care from Urine, although none of them had acted as such before' the Holy Prophet's eyes — hence, the Holy Prophet is aware of all our deeds.

4) The Holy Prophet knows how to remove torment or save somebody from torment. In other words, he is aware of the spiritual disease and their treatment, as, to ward off torment, he fixed green branches in the graves, saying that it would lessen the severity of torment.

5) With the blessing of 'Tasbeeh' (hymning praises) of green verdure, the torment of the believer is mitigated. So, if the holy Quran is recited or one hymns praises at the grave, the dead body will feel relief, because 'Tasbeeh/ Tahleel' of a believer is better than that of green verdure.

6) Although dry things also hymn praises, وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ There is nothing which might not speak of his glory praising him (44: Asraa 17) yet their hymns do not ward off the grave's torment. For effective results of 'Zikr' an effective tongue is necessary. So, the recitation of the holy Quran by the 'dry' Wahabees is useless. The 'Zikr' of only that believer is effective whose heart is 'green' with the love of the chosen Prophet of Allah.

7) It is useful to strew flowers, herbage etc. on the grave of a Believer, because it benefits the deceased person. The Holy Prophet fixed a green branch in the grave and said, "So long as it will remain green, there would be easement in torment.

8) The urine of a 'halal' animal is filthy; one must avoid it. Its drops are the cause of grave's torment. The camel is 'halal', but its drops became the cause of the grave's torment.

Up to now, we have introduced you to our 'Hashia Bukhari'; now we introduce you to our 'Hashia of Al-Quran'. I tell you the points of one Ayah.

We informed not the Jinns about his death but termite of the earth that used to eat his staff (14: Sabâ 34)

مَا دَلَّهُمْ عَلٰى مَوْتِهٖۤ اِلَّا دَآبَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗ

Hadrat Suleyman (PBUH) died while offering 'Salât'. The Baitul Maqaddas was being built. He kept standing in the same position with the help of a stick. After six months, the termite ate into the stick. With the fall of the stick, his sacred body also fell down. Then the genii, who were busy building the Bait-ul-Maqaddas, abandoned the work and ran away.

Points: A few points have been derived from this Ayah and event:

1) The bodies of the Holy Prophets are immune to decay or decomposition, even after death, as the body of Hadrat Suleyman neither rotted and nor stunk even for six months after his death.

2) The insects cannot eat into the sacred bodies of the Holy Prophets. The termite ate away the staff of Hadrat Suleyman, but his feet remained safe, so Hadrat Yaqub believed that the wolf had not eaten up Yusuf and that his sons were lying.

3) The coffin of the Holy Prophet is also immune to decay or becoming dirty. The dress of Hadrat Suleyman neither became dirty and nor rotted during these six months, otherwise the genii would have come to know of his death.

4) The Holy Prophets, even after death, fulfil the worldly as well as the religious needs, as Hadrat Suleyman, after his death, got the construction work of Bait-ul-Maqaddas completed.

5) To meet certain religious exigencies, delay in providing coffin to the dead bodies of the Holy Prophets or in burying them, is allowed by Almighty Allah. Almighty Allah kept the dead body of Hadrat Suleyman without coffin or burial. Therefore, the holy companions' act of delaying the burial of the Holy Prophet (ﷺ) for the completion of Khilafat was justified because the completion of Khilafat is more important than that of a masjid.

6) Sudden death, is not a torment but a blessing for the virtuous servants of Allah. Hadrat Suleyman died suddenly; it was a blessing. However, it is torment for the negligent, as he does not find time to recant the Hadith is manifestly clear on this point.

Here are the points and issues of yet another Ayah of the holy Quran, which we have explained in this 'Hashiat-ul-Quran':

> إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ اَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ
>
> 'When Allah's help comes and victory is attained, and (O, prophet!) you see that the people are entering into Allah's Deen (religion) in crowds; then, glorify your Lord with His praise' (3: Nasr 110).

In this sacred Ayah, Almighty Allah has mentioned His two special blessings to His beloved Prophet and, as a thanks-giving, has ordered him to glorify Allah ***First,*** the victory of Makkah and ***Second,*** on the day of victory and afterwards, the people's embracing Islam in large numbers.

The following points emanate from this holy Ayah:

1) The number of the holy companions is not two, four, ten or twenty but it runs into thousands, because Almighty Allah has described them as troops (crowds); two or four persons do not make a 'crowd'. As the number of the Holy Prophets is put as one hundred and twenty four thousand (313 'Rasuls' and 4 'Mursals'); Similarly, the holy companions are also one lac twenty-four thousand in number — 313 of Badri and 4 'Khulafa-e-Rashideen' (Guided Caliphs). Now if someone says that the 'Momin Sahabah' (true holy companions of the Holy Prophet) were only four or five, he is the denier of this Ayah.

2) On the day of the conquest of Makkah and afterwards, the Faith of the Believers was accepted by 'Almighty Allah who told them that they had entered the fold of Islam; their embracing Islam is proved by the holy Quran. Hence, Abu Sufyan, Hind, Ikramah, Ameer Muawya etc. (RA) are true, inveterate and faithful Believers (Momin); One who denies their Faith, in fact, denied this Ayah of the holy Quran.

3) None of those who embraced Islam on the day of the conquest of Makkah turned back to disbelief afterwards. All of them stuck to their Faith. They died while holding Faith, because this Ayah is clear about their entering Faith. There is no Ayah about their abandoning Faith. Besides, Almighty Allah has mentioned their Faith as a blessing of Allah. If these persons were to give up Faith, Almighty Allah instead of commanding to glorify Him with Praise would say, "O, My beloved! Do not trust in their Faith; these people will betray you". Now, if a historic event proves their Disbelief (kufr), is an absolute lie, because he acts against the holy Quran.

O, Wahabees! Tell us if such faith-lifting, theosophic issues ever occurred to any Wahabee? This blessing has been bestowed especially upon the 'Muqallideen' by Almighty Allah. You have learnt only the art of translating faultily.

O, Hanafi Brethren! If you are fond of seeing such hundreds of theosophic issues based on love and faith, study our Hashiat-ul-Quranحاشیہ القرآن(Urdu) and Hashia Bukhari (Arabic).

Secondly, the holy Quran and Sunnah (hadiths) are the medicines for the disease of Faith. As every person cannot prescribe a medicine for a disease of body without consulting doctor — and if he does so, he will lose his life —, each and every person cannot find a solution to a problem without the guidance of Imams — and if they do so, they are likely to lose Faith like Wahabees.

Thirdly, the holy Quran and Hadith are an ocean; as every body cannot obtain a pearl from the ocean, it is not possible for everybody to find solution and laws of shariah by referring to the Quran and Hadith. You will get pearls not from the ocean but from the jewelry shop. Similarly, you will not find solution and laws of shariah direct from from the Quran and Hadith, but from the shop of Imam Abu Haneefah, Shafaee etc.

Fourthly, every person is a 'Muqallid' (follower) of one or the other. As we follow experts in cooking, stitching, wearing etc, likewise, we need to follow experts in all other departments of life. 'Deen' (religion) is far more important than the world. If in the field of religion, every person acts like an unreined camel and follows his own whims, the religion will be destroyed. If the wahabees think 'Taqleed' as 'shrik' they should not follow anyone in any field worldly or religious and they should act oddly in every matter denying taqleed. How is it that you are 'Muqallid' in every field of human activity by all means, but you are 'Ghair Muqallid' only in three or four issues — reciting Quran behind Imam, Rafa Yadain etc. If you are 'Ghair Muqallid', be 'Ghair Muqallid' completely; do and say everything odd!

Fifthly, at first sight, there is extreme contradiction or conflict among the Hadiths. One is utterly puzzled when one refers to Hadiths for solution to some problems; if 'Taqleed' is not accepted and simply the Hadiths are consulted, one is not able to conclude solution. Can any Wahabee offer even two 'Rakaat' of 'Salât', acting upon all the Hadiths? There are as many as ten traditions about one solitary issue. The Holy Prophet offered 'Vitr' based on one 'Rakaat', three or five or seven 'Rakaat' — or he offered thirteen 'Rakaat'. Now the 'Ghair Muqallid' Wahabees' are challenged to offer such 'Vitr', acting upon all the Hadiths. A Wahabee recited one Hadith about (saying the Aameen loudly) while I read out five Hadiths about (saying the Aameen in a low voice). He was flabbergasted. In fact, only a 'Mujtahid' can tell us as to which Hadith is cancelled, which Hadith is canceller and which Hadith needs further explanation and which Hadith is on its obvious meaning. Only the one who is well acquainted with the Holy Prophet's disposition can conclude or understand the facts of Hadith. A layman cannot possess the quality.

Wahabee and Hadith

The real name of 'Ghair Muqallids' (i.e. not Muqallid) is Wahabi, with the title of 'Najadi', because their patron-in-chief Muhammad Ibn-e-Abdul Wahhab hailed from Najad. They are called 'Wahabi' with relation to their patron-in-chief's name and 'Najadi' with reference to the place of birth, like Mirza Ghulam Ahmed Qadyani's followers are called 'Mirzai' as well as Qadyani'; the first related to the patron and the second to the place of birth. The Holy Prophet (ﷺ) himself prophesied about this group: his words about Najad are:

There would be earthquakes and mischiefs in Najad and from there a devilish sect would emerge.

هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ وَيُخْرِجُ مِنْهَاقَرْنُ الشَّيْطَانِ

In brief, the founder of this Jama'at (group) is Mohammad ibn Abdul Wahhab and his patron in India is Ismail Dehlvi. See the facts about this sect in our book 'Ja-al-Haq' part-I. These people consider only themselves 'Muwahhidموحد' (monotheist) and all others 'Mushrik' (idolaters, polytheists). They are the sworn enemies of 'Muqallids' and curse the Four Imams: Hadrat Imam Azam Abu Haneefah, Imam Shafaee, Imam Mâlik, Imam Ahmed bin Humble (RA).

These people call themselves 'Ahl-e-Hadith اهل حدیث ' or 'Aamil-Bil-Hadith عامل بالحدیث'. Formerly, they proudly called themselves "Wahabi" and that is why most of their books are entitled 'Tohfa-e-Wahabiahتحفه وهابیه' (gift from Wahabee). But now the word 'Wahabee' hurts these people. Their beliefs and actions are extremely disgraceful and are an ugly stigma on the fair name of Islam and the Muslims. We here below briefly discuss the name: Ahl-e-Hadith to show that even their name is not correct. We expect justice from the Muslims and seek approval from Almighty Allah and His beloved Prophet (Peace be upon him).

Let it be known that no person in the world can be 'Ahl-e-Hadith اهل حدیث ' or 'Aamil-bil-Hadith عامل بالحدیث'; becoming 'Ahl-e-Hadith' or 'Aamil-bil-Hadith' is as impossible as the combination of two contradictions because the literal meaning of the word 'Hadith' is 'talk', 'conversation' or 'word' (Kalimah کلمة). Almighty Allah says:

1) فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ

Then in what discourse (Hadith) they will believe there after (185: Aarâf 7)

All has revealed the most beautiful hadith (message) (23: Zumar 39)	اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ	(2
And there is among the men such a one also who buys hadith (alluring stories) so that he may lead the people astray from Allah's way. (6: Luqman, 31).	وَمِنَ النَّاسِ مَنْ يَشْتَرِىْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ	(3

In this third Ayah laids/ stories are called Hadith.

In Shariah parlance, 'Hadith' means writing which contains the words and deeds of the Holy Prophet as well as those of the Holy Companions (Sahabah). The 'Aamil bil Hadith' practicing or performer of Hadith sect is asked to clarify as to which 'Hadith' it follows — literal or terminological? If they act upon 'literal Hadith', then every short-story or book-length story teller is an 'Ahl-e-Hadith' because he tells 'Hadith' (i.e. he talks); he acts upon all true or false things. If they follow the 'terminological Hadith', the question arises: Do they act upon all Hadiths or upon only some of them? The second fact is wrong, because every person acts upon one or the other commandment of the Holy Prophet. The Holy Prophet has said, "Truth saves whereas Falsehood kills". Every idolater (Mushrik) and every disbeliever (Kafir) believes in it — and in this way, all of them became 'Ahl-e-Hadith'! Why do you not consider Hanafee, Shafaee, Mâlki and Humbli Muslims, as 'Ahl-e-Hadith'? These people act upon thousands of Hadiths. If 'Ahl-e-Hadith' means: the followers of all the Hadiths of the Holy Prophets, it is impossible because some of the Hadiths of the Holy Prophet stand 'cancelled'; in some of the Hadiths only those deeds of the Holy Prophet have been mentioned which were 'Mubah' (Lawful) or 'Fard' (obligatory) for the Holy Prophet alone, and for us these deeds are 'Harâm'; for example, offering Salât on the pulpit, turning round the Ka'abah while riding on a camel, prolonging prostration for Hadrat Husain (his grand son), offering Salât with Hadrat Amamah Bint Abul Aas sitting on his shoulders, marrying nine wives, solemnizing 'Nikah' without 'mehr مهر ', waiving off the condition of 'mehr' and equality among his wives etc. It is proved on the basis of a Hadith that the Holy Prophet recited the 'Kalimah' in the following, words: 'لَا اِلٰهَ اِلَّا اللّٰهُ وَ اِنِّىْ رَسُوْلُ اللّٰهِ الخ' There is no deity except Allah and I am the Messenger of Allah. These people cannot, acting upon this Hadith, recite the 'Kalimah' in the same words. In short, the Hadiths contain such words and deeds of the Holy Prophet which are excellence for the Holy Prophet and for us 'Kufr' (infidelity, disbelief).

Similarly; those deeds of the Holy Prophet which were the result of his forgetfulness or interpretative slips, are also found in Hadiths. The Hadith perfomers should act upon these Hadiths also, because they act upon every Hadith! Anyhow, no person can act upon every Hadith; naturally then, it is not correct to call oneself 'Ahl-e-Hadith' or 'Aamil bil Hadith' by this definition. When the title is wrong, deed of theirs would also be wrong, and that is why the Holy Prophet has said:

عَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ

Hold on to my as well as 'Khulafa-e-Rashideen's Sunnah.

The Holy Prophet did not say: hold on to my 'Hadith', because every Hadith is not practicable; every 'Sunnat' is practicable. Those deeds of the Holy Prophet which have not been 'cancelled' and which specifically do not belong to the Holy Prophet or which were not performed through forgetfulness or slip, rather worthy of being followed by the Ummah, are called 'Sunnah'. Consequently, our name 'Ahl-e-Sunnat' is absolutely true and correct, as we, by the grace of Allah, act upon every Sunnah of the Holy Prophet; but the name of Wahabees as 'Ahl-e-Hadith' is undeniably wrong, as it is impossible to act upon each and every Hadith of the Holy Prophet (ﷺ).

Only an 'Imam Mujtahid' (Expert interpreter of Islamic Law) can sort out the Hadiths and tell us as to which Hadith stands cancelled; which Hadith is 'Muhkam' (valid), which Hadith is exclusively meant for the Holy Prophet and which one is for the obedience of all; which noble deed of the Holy Prophet is to be acted upon and which not; what is the real aim or object of the Holy Prophet's saying; which issue does the Hadith solve finally or gives only guidelines, etc. A lay man like us can never do it. As Hadith guides us in acting upon the holy Qur'an, the Hadith scholars guide us in acting upon the Hadith. In other words, Hadith is the way leading to Allah and the scholars of Islamic Law are a light of this way. As no distance is covered without light, it is not possible to act upon the 'Sunnat' of the Holy Prophet without the help of 'Imam' and 'Mujtahid' — and that is why the Muslim scholars say:

اَلْقُرْاٰنُ وَالْحَدِيْثُ يُضِلَّانِ اِلَّا بِالْمُجْتَهِدِ

Without 'Mujtahid' one can go astray in understanding Quran and Hadith.

About the holy Qur'an, Almighty Allah says:

يُضِلُّ بِهٖ كَثِيْرًا وَّ يَهْدِيْ بِهٖ كَثِيْرًا

... and He misleadeth many thereby and He guideth many thereby. (26: Baqarah 2)

The Chakralvis are also misled only because they try to understand the holy Qur'an without the light of Hadith; they want to reach Allah direct. The Wahabees 'Ghair Muqallids' are also astray because they want to understand the Hadith without the light of knowledge and Imam Mujtahid. Muqallids Ahle Sunnat are well guided, because they possess the Book of Allah and the Holy Prophet's Sunnat — including the light of Imam Mujtahid.

In short, to become 'Ahle Hadith' is impossible and false; to become 'Ahle Sunnat' is right and true. Only that person can become 'Ahle-Sunnat' who is Muqallid (follower) of one of the Imams. Almighty Allah, on the Day of Resurrection, would call His servants with the names of their Imams. Almighty Allah says:

On that day we shall call every person
with the name of Imam. (71: Asrâ 17)

يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍ بِاِمَامِهِمْ

No doubt, we both — Muqallid and Ghair Muqallid Wahabees — cross the sea of the Qur'an and Sunnat, but we are travelling by the ship of 'Taqleed' commanded by Hadrat Imam Azam Abu Haneefah (RA). The 'Ghair Muqallid' Wahabees are simply jumping in the sea on their own. God willing, the 'Muqallids' are sure to succeed while the future of the Wahabees is doomed.

In the end, we ask the 'Ahle Hadith': The first worship in Islam is Salât; can they kindly tell us the difference among 'Fard', 'Wajib', 'Sunnat', 'Mustahab', 'Makrooh Tahreemi' and 'harâm'? How many 'Fards' 'Wajibs' 'Sunnats' 'Mustahab' 'Makrooh Tanzeehi', Makrooh Tahreemi, Harâm are in 'Salât'? Till the Doom's Day, these people cannot give any correct or final answers to such issues/ questions although these are every-day issues. So, friends, why do you persist? Adopt 'Taqleed' which ensures goodness both in this world and the world hereafter.

Thank God this book was completed within three months and two days (from Ramdan 1, 1376 (H) April 1957 to 3, Zil Hajjah, 1376, July 1, 1957). Allah Almighty may accept it with the favours of the Holy Prophet, make it 'Kaffarah Siyyât کفارہ سیّئات ' (atonement for sins) and 'Sadqah Jariah صدقہ جاریہ ' (a continuing goodness); may this book prove useful for the Muslims. All those who benefit from this book are requested to pray for the forgiveness of my sins and a happy end of my life this 'greed' has, no doubt, prompted me to write this book with pains.

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ وَنُوْرِ عَرْشِهٖ سَيِّدِنَا مُحَمَّدٍ وَّ آلِهٖ وَاَصْحٰبِهٖ
اَجْمَعِيْنَ اٰمِيْن بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

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